

# AMERICA

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### Chronicle

**The War.**—The most important fighting of the week took place in Flanders. East of Ypres, Field-Marshal Haig launched a powerful and successful offensive.

*Bulletin, Oct. 1, p.m.*  
*Oct. 8, a.m.* Alarmed by his previous gains along the Messines and Passchendaele Ridge, the Germans kept up a series

of violent counter-attacks in an effort to regain the lost ground. They directed their fiercest assaults against Polygon Wood, two miles south of Zonnebeke, as it was considered the pivot on which rested the defense of the Belgian coast. They succeeded in occupying a portion of the Wood somewhat to the east of its central part.

On the morning of October 4 counter-attacking German troops were caught in a heavy British barrage fire. The British troops then surged forward on a front lying between a point just north of Langemarck and Gheluvelt, penetrating the enemy's lines to a depth of 2,500 yards. On the north they reached Poelcapelle and Gravenstafel and occupied most of the Gravenstafel Ridge. South of the Ypres-Roulers railway the British advanced up the eastern slopes of the main ridge. As they now command the Menin-Roulers railway, the movements of the German forces along that line become exceedingly dangerous and their retirement from this territory is now foreshadowed. The heights dominating the Ypres basin from Warneton to Broodseinde are held by the British. The German losses are said to have been heavy. The British claim about 5,000 prisoners.

Delayed reports from Mesopotamia announce another great success for the British arms. Moving up the southern bank of the Euphrates, General Maude surprised the Turkish commander, Ahmed Bey, at Ramadi, just as he was preparing to move against him, surrounded his forces and captured him with his staff, together with several thousand prisoners, a large supply of ammunition, guns and military stores.

On October 3 the President signed the \$2,534,870,000 War Revenue bill. Owing to the individual excess profits tax—the "joker" written into the bill in the secret session conference—the measure has provoked great criticism and it is feared will bring about widespread injustice.

#### *The Earnings Tax*

The joker adds an eight per cent tax on all earnings exceeding \$6,000. Section 209 of the "War Profits Tax" division of the revenue bill in which the joker is embodied reads as follows:

Sec. 209. That in addition to the taxes imposed by existing law and by this act, in case of a business or trade having no invested capital or not more than a nominal invested capital, there shall be levied, assessed and paid in lieu of the tax imposed by this [the excess war profits tax on corporations] a tax of 8 per centum of the net income only of such business or trade, in excess of \$3,000 in case of a corporation, and \$6,000 in case of a particular individual.

Literally the law apparently imposes upon every person in the United States engaged in an "occupation," whether an independent profession like that of the lawyer or doctor, or that of a salaried subordinate a tax of eight per cent on all his earnings above \$6,000 a year; and that in addition to the heavy income tax. In introducing this tax, the conferees had in mind lawyers making large fees, contending that the \$100,000-a-year corporation attorney should pay an excess-profits tax, as well as a corporation earning that money. But the effect of the measure is to "discriminate heavily in favor of the man who receives an income from invested money, the remittance man and the idle rich with plenty of income and no occupation." This bit of legislation is the result both of the hurry and worry of the last moments of the conference between the Houses and of the determined action to get a bill before the two Houses to raise a definite sum of money. Members of Congress look upon it as a sample of the evils to be expected from measures framed in secret proceedings and then thrown before each branch of Congress to turn into law with all possible speed.

When slipping the joker into the bill care was taken by its sponsors that members of Congress should not be subject to the provision, as far as it applied to their salaries. The first exemption made in the law under the excess profits section relieves Senators and Representatives of the payment of the tax on eight per cent on their salaries in excess of \$6,000. The salary of a Senator or a Representative is \$7,500 a year. The doctor or lawyer who has an income of that amount derived from his professional earnings must pay the Government, in addition to the individual income tax, \$120, which is eight per cent of \$1,500, the difference between \$6,000 and \$7,500. The Senators and Representatives will save this \$120. The plea made by Mr. Kitchin, who seems to be largely responsible for the introduction of the obnoxious provision, was that members of Congress were not, in their official capacity of Senators or Rep-

representatives, engaged in a business, in the strict meaning of the word.

On Saturday, October 6, with demonstrations of patriotism and evidences of unanimity of opinion, seldom equaled in any legislative body, the first war session of the Sixty-fifth Congress came to an end. Before going to Congress to sign the bills passed in the few hours before adjournment the President issued this statement from the White House:

The Sixty-fifth Congress, now adjourning, deserves the gratitude and appreciation of a people whose will and purpose I believe it has faithfully expressed. One cannot examine the record of its action without being impressed by its completeness, its courage and its full comprehension of a great task. The needs of the army and the navy have been met in a way that assures the effectiveness of American arms, and the war-making branch of the Government has been abundantly equipped with the powers that were necessary to make the action of the nation effective. I believe that it has also, in equal degree, and as far as possible in the face of war, safeguarded the rights of the people and kept in mind the consideration of social justice so often obscured in the hasty readjustment of such a crisis. It seems to me that the work of this remarkable session has not only been done thoroughly, but that it has also been done with the utmost dispatch possible in the circumstances or consistent with a full consideration of the exceedingly critical matters dealt with. Best of all, it has left no doubt as to the spirit and determination of the country, but has affirmed them as loyally and as emphatically as our fine soldiers will affirm them on the firing line.

The more important measures passed are as follows: Declaration of a state of war with Germany on April 6; war bond issues aggregating \$15,538,000,000; war appropriations and contract authorizations totaling \$14,390,000,000; war loans aggregating \$7,000,000,000 to the Allies; the Selective Draft bill, making 10,000,000 men liable to military service; the Espionage bill, including the embargo provision; the \$2,235,000,000 War Revenue bill; the Food Control bill; the Trading with the Enemy act; the Soldiers' and Sailors' Insurance bill.

**Belgium.**—Reports have been assiduously circulated by the press of various countries or by that portion of the press which is inimical to the Holy See and never loses an opportunity to try to dis-

**Gratitude to Pope** credit it in the eyes of the world, to the effect that the Pope's peace proposals produced a most unfavorable impression in Belgium. The facts prove the very contrary. From the text of the Pontifical document it is obvious that the Holy Father was desirous of procuring for that harassed country nothing less than complete evacuation, and unrestricted independence in political, military and economic affairs. Fair-minded people could find no other meaning in the words of the Pope. That the Belgian Government understood it in this sense is clear from the subjoined official answer of that Government, which the Belgian Minister to the Vatican handed to the Cardinal Secretary of State.

The Royal Government has had the honor of receiving the message in which the Holy Father has made known to the heads of the belligerent peoples his views concerning the basis which should underlie the reorganization of the future relations of the nations actually at war. With the greatest deference it will study the proposals which the Papal document sets forth in language of marked elevation. The Government of the King is pleased to discover in it a new and precious proof of the special interest which the Holy Father manifests for the Belgian nation, so cruelly and unjustly scourged by the war which is afflicting all mankind. It is happy to have an opportunity to express its lively and profound gratitude.

The Belgian note speaks for itself. So far from being unfavorably impressed, it testifies to deep appreciation of the special interest of the Holy Father in Belgium, and to profound gratitude.

**France.**—The declining birth-rate in France has long been a menace to France. The disproportion between deaths and births has increased to an alarming degree since the war began. According to the statement made on October 4 of the present year, by the American Fund of the *Charité Maternelle de Paris* there were annually before the year 1914 about 724,000 deaths to 775,000 births. In 1916 the deaths increased to 1,100,000, and the births fell to 312,000; in other words, there was in 1916 a deficit of 788,000 births as compared with deaths. The significance of these figures, as has been pointed out, is that whereas in 1916 the birth-rate was about one in every thousand of the entire population, the death rate among the civilian population alone, was more than twenty in every thousand.

The investigations into the activities of Bolo Pasha to influence the French press have brought in their train very serious accusations against M. Louis J. Malvy, until recently Minister of the Interior for France. Of all the Ministers he was the only one who continued in office throughout the years of the war, notwithstanding the changes in premiers. About two months ago he resigned in consequence of violent attacks made on him by the press, and especially because of the scathing denunciations of his tolerance of certain elements supposed to be hostile to France. His principal assailant was Senator Clemenceau. Although a cabinet crisis resulted at the time, during which M. Malvy resigned, there was no hint that he had been guilty of treason.

**The Malvy Scandal** On October 4 the Chamber assembled at Paris to take up the case of Bolo, who had been arrested on the charge of German propaganda in France. During the meeting the Prime Minister, M. Painlevé, accused M. Malvy of treason. M. Malvy had protested against certain accusations brought against him in a letter sent to the President of the Republic. The Prime Minister replied by saying that M. Malvy had been accused of having betrayed secrets of France to Germany for three years, and that M. Daudet had affirmed there was superabundant proof to substantiate these charges. The latter's letter of accu-



sation was read, and the Chamber decided on immediate investigations, which, however, are to be made in secret session.

**Ireland.**—Sinn Fein still continues its agitation for the exercise "of the right claimed by President Wilson for all peoples to determine the sovereignty under which they shall live." Within the last few

*Sinn Fein and  
Liberty*

weeks enthusiastic meetings have been held all over Ireland. Though the assemblies were in every instance orderly, yet the Government, in some cases, appears to have been alarmed. The *Irish Weekly Independent* has this to say of a meeting proposed for Mitchelstown:

Large crowds assembled at Mitchelstown on Sunday, where a meeting had been announced to be held to celebrate the thirtieth anniversary of the death by shooting of four men there during the land war. The authorities proclaimed the meeting, and took ample precautions to prevent it being held.

Over 200 police, under the command of the County Inspector and five District Inspectors were drafted into the town, together with a large force of military. Armored cars and a motor ambulance paraded the streets, machine-guns were placed at various points of vantage in the town and military snipers were posted on several trees in the neighborhood.

The trenchant *Leader*, commenting on this incident, remarks: "After all there is nothing like being a free people in these days of the cause of small nationalities."

Despite these repressive measures Sinn Fein has become the party of the people. In a recent private letter to AMERICA, a scholarly unprejudiced Irishman writes:

You mention the Dublin Convention, I hope some good will come of it. It will be all the better for the peace of mind of England, if it settles the question on the widest lines of freedom. The nearer the freedom approaches the demand outlined by John McNeil and the Sinn Feiners, the better, namely, interdependence. The word expresses two things; independence of Ireland and England, with interdependence of one on the other. The former, namely, a full measure of independence, will allow this island-race to work along its own lines of life, a full-grown youth setting up house for himself, with, secondly, friendly, brotherly relations and interdependence on a big brother. Such a solution would be good for both. Ireland doesn't want to be the slave of the Kaiser or any one else. Will all this work out for Ireland? I don't know.

The Sinn Feiners, I might say, are a very excellent lot of young men and women and their policy is not red revolution. It may interest you to know that the first thing most of the Sinn Fein leaders did, on their release, was to go on a pilgrimage to Loch Derg (St. Patrick's Purgatory), and do the three days' religious fast. McNeil did this; De Valera, Cosgrave, etc., also Cosgrave, the new Sinn Fein M. P. for Kilkenny City was at Mass and Communion every morning during the days of the election campaign here. The Sinn Feiners during the election kept perfect order, no drinking, no disorder being permitted by them. You may take it that all the young people of the country are Sinn Feiners, and the older people are fast becoming the same. The self-restraint and intelligence they show is a convincing proof that they are well fitted to manage the affairs of their own country right well. The American people know that too.

Just what effect all this agitation is having on the English mind it is hard to say. As a result of observations

in Ireland, Austin Harrison, editor of the *English Review* and one-time Unionist and conscriptionist, is writing sympathetically of Irish aspirations. In referring to Mr. Harrison's attitude the *Leader* writes:

What, then, are the discoveries which have changed an avowed conscriptionist and anti-Irish Englishman into one who is, to put it at the lowest, frankly sympathetic to Ireland's claim for independence? They are, I think, (1) the utter failure of Castle rule in Ireland; (2) the absolute impossibility of the only alternative to Irish freedom—the continued holding of Ireland by an army of occupation. What the nature of Irish "independence" is which Mr. Harrison would be willing to grant, he does not make absolutely clear, but certainly it approximates more nearly to Professor McNeil's or Mr. de Valera's ideal than it does to that of Mr. Dillon or Mr. Redmond. When an Englishman groups Ireland's claim to freedom along with that of "Alsace-Lorraine, Slavdom, and Serbia" he has advanced a very long way on the road to the Sinn Fein ideal.

Meantime the Convention is proceeding with its work, not, however, without bitter criticism on the part of the Belfast Unionist press. The Dublin correspondent of the *Manchester Guardian* writes his paper that "These comments were plainly in contravention of the Realm Act regulations" and that they may have an important reaction on the Convention itself.

**Mexico.**—Despite the glowing reports of Carranza's financial agents, who are making desperate attempts to obtain a loan for the First Chief, Mexico is still in a deplorable condition. A new revolution has been started, by Porfirio Gonzalez, in the territory between

*Revolution and  
Tyranny*

Aldama and Ramones station, near Monterey, thus making thirteen in all. The following letter written by a traveler, at present in Mexico City, throws light on the present state of affairs:

And now what shall I say to you regarding the political situation? Here, among good, responsible people, after a long period of absolute depression, there is just now a certain revival of hope and expectation. Carranza and his crowd of generals and friends seem to be going to the wall. They have no arms to speak of, no more ammunition, and, still better, no money. They seem at last to have been left to their own fate by their friends. They are heartily detested by the whole nation, poor and rich; they are in great disfavor among all the diplomats and frightfully divided among themselves, despite the necessity of holding together. Their failure after so many months to obtain money is a crushing and decisive blow from which they won't recover easily. Of course, this drives them still more to theft and persecution. But this has at least one good result, it provokes everybody against them, and prepares the work of reform. You will be interested, I know, in the various revolutions still in progress here. It now appears pretty certain that great activity is being displayed by Diaz and many others in the south and east of Mexico; great preparations are going on in Jalisco also, Michoacan, Zacatecas, Guanajuato, and other central States. Money, arms and munitions which do not come to Carranza, are being supplied, they say, in fair quantities to his enemies, and already terrible defeats have been inflicted on his troops and those of his pet generals, such as Alvarado, who was beaten by the forces of Felix Diaz. There has been a general advance from the south toward the capital, and I hear, on good authority, that Diaz himself is making his way in this direction. It appears that all the chiefs in Tehuantepec, Tabasco, Chiapas,

Oaxaca, Veracruz and the Huasteca are agreed and united. The Pelaez brothers are being paid \$250,000, Mexican money, by the oil companies "to protect" their interest. They are serious, good people, but I don't think they will join a movement away from their own zone. I must also tell you that in Yucatan and Campeche, the sisal planters are sick of the revolution and of Alvarado, and would give a large part of their profits for a decent government. Hunger and disease are still with us, Morelos is especially afflicted. The Carranzistas on evacuating last year burned all the villages and *reales* of the haciendas and carried off all they could, forcing the miserable inhabitants to emigrate.

This city (Mexico City) has recuperated wonderfully, in spite of the Government. Half of the republic is here with its savings. It is the blood reflowing to the heart while the extremities are dying, but here it keeps the pot boiling and residents are greatly benefited. The condition, however, of the Church is deplorable. Nothing stops the plunderers. The churches of Corpus Christi, San Juan de Dios, Santa Teresa, and others have been seized, and all the investments and sacred vessels of La Profesa were stolen only a few days ago. All foreign priests have been ordered out of the country, etc., etc. I could never end if I had to tell you all they are doing against religion. May God have mercy on the poor Mexicans!

A further account of the persecution now going on is contained in this document sent to the *Revista Catolica* of Las Vegas, N. M., by the Catholics of Campeche:

All the parishes not under the care of native priests have been closed since September 22, 1914, the day when the churches were profaned and interdicted by the Governor, Mucel, who has just selected himself against the will of the people of this unhappy State. Moreover, after the Bishop and his clergy had been expelled, one priest was permitted to return, later three others joined him, thus giving us four priests for the whole State. Today the Governor expelled one of these four, the man who attended the large part of the territory of Quentana Roo, which is part of the diocese. Hence all the unhappy people lack spiritual aid, with the exception of those in the city and on the Isle of Carmen where the three priests are. We could tell you a great deal more about this new offense, and about the sacrileges which are committed, but I prefer to say that recently the Governor was petitioned to allow a priest to come to the help of the Faithful of the parishes formerly taken care of by foreign-born clergy, and he replied that he would not permit the service of priests either native or foreign. As this state of affairs, so prejudicial to the salvation of souls, threatens to be permanent, we beg you to make it known to the Catholic press of the United States, and to protest against the Governor's injustice. We can do no more.

Such are the conditions in other States too, as for instance in Sonora, where there are no priests at all.

**Russia.**—The meagreness of the reports that come from Russia makes it difficult to follow the course of events there. It would appear, however, that the Democratic Congress, which, at the instance

#### *A Capricious Congress*

of the Petrograd Soldiers' and Workmen's Council, assembled in the capital September 27, declared itself, on October 3, in favor of a coalition government by a vote of 766 to 688, which indicates that nearly all the 1,500 delegates cast ballots. The Congress then voted as an amendment to the resolution that the bourgeois element, particularly persons concerned in the recent Korniloff movement, and all mem-

bers of the Constitutional Democratic party should be excluded from the coalition. Then a third resolution was passed by a vote of 813 to 180, repudiating the very idea of a coalition government. This third vote was considered a triumph for the Bolsheviki, or extremists, who oppose the propertied classes. But it is clear that a large number of the delegates were either absent or that they abstained from voting. Later the Main Committee of the Congress announced a plan to augment itself by adding representatives from all groups and parties. A resolution was passed that the Congress should remain in session until the organization of the Government was effected.

In the hope of settling Russia's political and economic disorders the Government Council's representatives from Moscow's industrial interests and five peasant and soldiers' delegates from the Democratic Congress had a conference in the Winter Palace. After a six hours' session, during which they were unable to agree about the admission of Constitutional Democrats into the Cabinet, a point the Congress's delegates would not yield, a recess was taken. On October 6 the Democratic Congress adjourned, after appointing a preliminary parliament of 305 members who are to continue their sittings until the Constituent Assembly meets. The Petrograd Council of Soldiers' and Workmen's Delegates, in which the Bolsheviki are very strong, ordered a general council of the delegates to meet in Petrograd from all Russia, and passed a resolution declaring that the country is in grave danger from a counter-revolutionary movement and charging the conservative forces in the Congress with blocking the advance of true democracy. So it would seem that thus far Premier Kerensky has prevented the Bolsheviki from securing control of the Government.

Premier Kerensky's answer to the Democratic Congress' demand that no cabinet should be made without its sanction was the announcement to the Main Committee of the Congress that he had already formed a new cabinet, and on October 5 the following "unofficial" list of ministers was announced:

#### *New Coalition Ministry*

Premier, A. F. Kerensky; Minister of Foreign Affairs, M. I. Terestchenko; Minister of the Interior, M. Nikitin; Minister of Agriculture, M. Masloff; Minister of Labor, M. Skobeleff; Minister of Supplies, M. Prokopovitch; Minister of Finance, M. Bernatzky; Minister of Religion, M. Kortasheff; Minister of Public Welfare, M. Kishkin; Minister of Trade and Industry, A. I. Konovaloff; State Controller, M. Smyrnoff; Minister of Justice, M. Malyantovitch; Minister of Education, M. Salaskin; President of the Ecumenical Council, M. Tretyakoff; Minister of War, Gen. Verkhovsky; Minister of Marine, Admiral Verdervski. The Constitutional Democratic party, against which the Democratic Congress has been in opposition, is represented by Kishkin, Konovaloff and Smyrnoff. The portfolios of Foreign Affairs, War, Marine and Interior remain unchanged. The Social Revolutionists are not represented.



## A Convert and the Lay Apostolate

JAMES LOUIS SMALL

**D**URING the past two or three years we have been in what may be termed the "Chautauqua clutch."

The opening of the summer season sees a mushroom growth of red and yellow tents throughout the length and breadth of the land. Culture, highly concentrated and ready for instant use, is about to be diffused among the people.

Now the Chautauqua is primarily a business institution. If it did not meet expenses it would shut down. It is therefore pertinent to inquire what the elements are that make it what it is and without which it could not and would not be. The answer is simple:

First, the talent that informs and entertains; second, the audience that turns out to be informed and entertained. You will notice that the latter is quite as important, in its way, as the former. The finest talent obtainable is of no use if it fails to enlist the support and co-operation of an audience.

I trust that I may be acquitted of irreverence if I take this as an illustration, albeit rough-and-ready, of the Church. When the Spirit of the living God descended at Pentecost, He descended upon a body that awaited but the breath of life that He was to give, before going out into the world and doing its work. There was everything needful for spiritual efficiency, a ministry prepared to perpetuate itself, Sacraments that should act as channels of grace, a visible Head who was to live in his successors. But, mark you, the Church's work was to be pre-eminently one of salvation. She was to deal with the souls of men. "Go ye into the whole world and preach the gospel to every creature"—that was the Divinely given commission. To that commission she has ever been faithful, from the day that saw 3,000 added to the household of the Faith to this moment, when multitudes are coming to a knowledge of the truth, in Africa, in India, in our own America, and in the far-off islands of the sea.

Obviously, then, where the Catholic Church is, there will also be a Catholic laity. They are the sign, the symbol of her fruitfulness, and where there is to be found nothing that resembles a Catholic laity, there, it is to be feared, the Catholic Church is not.

This has been insufficiently emphasized in connection with the validity, or non-validity, of Anglican orders. The argument, to speak colloquially, is lopsided. Controversialists have been at enormous pains to prove or disprove the orders of the Church of England, without appearing to take greatly into consideration the way in which they have been viewed by the laity for whose benefit they were exercised.

For a space of nearly 300 years we find nothing at all approaching a Catholic consciousness in the rank and

file of the Anglican laity. Whatever outcroppings of Catholic sentiment appeared were, at best, sporadic. Contrast with this the situation encountered in Japan about the middle of the last century, when Catholic missionaries discovered some 50,000 lay folk who in the face of espionage and devastating persecution had received the Faith, as handed down from father to son, for 200 years. The comparison speaks for itself.

If I were asked what has surprised me most as a Catholic I should probably say the lack of a sense of *corporate spiritual responsibility* on the part of our American laymen. Kindly notice the indictment. It includes men who are pious, men who possess the deep individual faith that is the glory of the Church, that has produced saints and moved mountains, but which in its self-effacement is prone to overlook or undervalue the advantage of association with others of like mind. It includes also a large class of Catholics who feel they have done their duty by receiving the Sacraments with greater or less regularity, principally less, and by giving liberally of their means when asked; and a third class who think it presumptuously Protestant for a layman to acknowledge responsibility for any soul but his own. He is not his brother's keeper. All that is the affair of the priest.

I have said, in referring to my personal experience, that "the former things are passed away." In a measure this statement is inaccurate. No convert is required upon coming to the Church to leave all behind. He is asked to abjure his errors only. It is most important to observe that a not inconsiderable number of Protestant institutions are really Catholic in spirit, a mercifully undestroyed portion of the old birthright. Some of them, while strictly speaking unnecessary to Catholic life, would be none the less valuable, and I, for one, have wished, frequently and fervently, that the skeleton of dry bones might be clothed with living flesh. If it has proved serviceable to Protestantism, to what uses might it not be put in a Catholic environment and under Catholic patronage?

As this paper is of too brief compass to deal at all exhaustively with the lay apostolate, I shall cite but one non-Catholic society as an instance of what I mean. My readers will bear in mind that as I am a convert, this is the only comparison I am able to institute.

There is in the Protestant Episcopal Church a lay organization known as the Brotherhood of St. Andrew. Its work is distinctly spiritual and is done under the direction of the ministers of that denomination. Beginning with a mere handful in 1883, it now numbers 10,000 men in this country, which is approximately one per cent of the adult membership of the Protestant Episcopal

Church. The rule is exceedingly simple and is elastic enough to comprise all kinds of lay endeavor: Men's communions, Sunday-school classes, prayer-book distribution, hospital and hotel visiting, Lenten noon-day services, etc. Anyone who has ever attended one of the Brotherhood's yearly conventions will not soon forget it. It means a gathering of several hundred men, many of them prominent in their respective callings, who have come long distances at much sacrifice of time and money, for a *spiritual purpose*. They are there not to sit at banquet boards or to listen to bursts of fervid oratory, but to talk soberly and earnestly of the things of God.

Translate all this into Catholic terms and what do you have? An organization of say 100,000 men banded together to do spiritual work under the direction of the clergy: to teach classes in Christian doctrine; to go to isolated country missions on Sundays when a priest is not available, say the rosary with the people, instruct the children, and read a sermon or a meditation from an approved source; to look up Catholic hospital patients and supply them with papers and magazines; to be in readiness to serve Mass when the altar boy fails to appear. In these, and innumerable other ways, the energies of such a society could work themselves out. The prospect that spreads itself before one's eyes is stupendous and startling.

There are hundreds of devoted Catholic laymen dis-

charging these duties, or duties very like them, today, but they need to be brought into contact with one another, to have their activities correlated, and to gain the inspiration that comes from a common, but a simple rule. Too, there are hundreds, nay thousands, of others, who are capable of such work but have not had its possibilities indicated to them. If a Protestant banker or lawyer or merchant can teach a class in Sunday-school or distribute religious literature, and it is a matter of common knowledge that they do these very things, then the Catholic can do the same, only better.

That man, be he bishop, priest, or layman from the ranks, who will start such a movement as this will be rendering a service to Holy Church that will be among the choicest of a future rich in promise. There will be opposition, of course. The early struggles of the Church in the United States, with their unsavory record of the trustee system and its abuses, have created a prejudice which is hard to overcome and which causes us to look askance at what seem to be, but really are not, new and novel forms of lay endeavor. We sometimes fail to realize that the river that floods the countryside, destroying buildings and laying waste the fertile fields, when properly harnessed moves the wheels of industry and becomes a blessing to the land. And after all, you know, Our Lord Himself has said, and we believe it if we believe anything, that the gates of hell shall not prevail against His Church.

## Euthanasia and the Quack

AUSTIN O'MALLEY, M.D.

ON September 25 the papers had a report of a meeting in Chicago of the "American Association of Progressive Medicine," in which this association, by a vote of thirty-seven to thirty-four, passed a resolution recommending that a law be enacted in every State permitting euthanasia. The Association would have Federal or State commissions established with authority to kill off the aged when a social burden, and those suffering from incurable diseases at any age. A doctor from Iowa read a paper on the subject, and as it sounded somewhat progressive the Association passed a resolution. Fortunately the American Association of Progressive Medicine is neither American nor progressive, nor is it medical, but a group of the camp followers of medicine in the class of an ethical culture society, which on Sunday afternoon babbles in a theater where the night before somebody's Follies risked pneumonia; the Follies of Saturday followed by the Follies of Sunday. Agitators of this kind, however, too often can persuade the politicians whom we send to our legislatures to put any legal vagary into the digests, from prescriptions as to the length of bed-clothes to convent-visitation in darkest America.

The discussion of euthanasia through the use of narcotics in cases of incurable diseases recurs periodically. A few years ago the *Medical Review of Reviews* restarted the debate, and it published the opinions of novelists, college professors, physicians and others. The physicians were opposed to euthanasia, the others commonly were in favor of it. Those in favor of killing off the unfit gave no reason, but talked sentimentally; the reasons offered by those opposed to the notion invariably missed the central truth. The advocates of euthanasia thought either that the passing of a law by a legislature removes all moral difficulty, or that morality is a trifle which should not stand in the way of expediency except when the orator's own ox is gored. Those who oppose euthanasia commonly base their argument, first, on the fact that many patients supposed by even good diagnosticians to be incurable, recover health; and, secondly, that the grant of the power of life and death to physicians is liable to grave abuse. These reasons are secondary and accidental. Whether it is expedient, humane, or impolitic to kill an incurable patient are almost irrelevant considerations; the reason lies deeper than these.

In the *Journal of the American Medical Association*



for June, 1913, was a list of postmortem examinations reported from a leading eastern city where the diagnoses had been made by men with a reputation for fair work. In 100 cases of acute inflammation of the kidneys, 84 were false; in the same number of abscesses of the liver 80 were false; in 100 cases of inflammation of the sac in which the heart lies 80 diagnoses were false; in chronic inflammation of the heart-muscle 78 were false; in tuberculosis of the spine 77 were false; in bronchopneumonia, 66; in tuberculosis of the kidneys, 66.7; in active tuberculosis of the lungs, 41; and so on. In small towns the diagnoses are much worse. Of course many physicians have immeasurably better diagnostic averages than these; some internists are practically always correct in their diagnoses; but these men are very rare, there are about three in Philadelphia; the ordinary man goes on through a lifetime of gross errors and calls his homicides "medical experience." These ordinary men are not quacks; they are called our reputable physicians; but what they do not know in medicine is appalling. There is such a fact as extraordinary scientific precision in medical work; also such a fact as extraordinary scientific talk by men who cannot tell the difference between an attack of indigestion and the end-symptoms of arteriosclerosis—those important citizens who die suddenly in the newspapers from "acute indigestion," always die from arteriosclerosis and a doctor—there is, too, such a fact as that the ordinary county medical society knows little more of medicine than a convocation of Methodist preachers knows of theology. Nor is the scientific fraud indigenous to America alone; one meets him as a practitioner or a *Kongres-Bummeler* in every nation of Europe. If euthanasia were legalized what a boom in that postmedical activity, the undertaking business, there would be!

There are vagaries of our lofty American civilization called osteopathy, chiropraxis and empiricism, compared with which even Christian Science and homeopathy are profound wisdom, and these "professions" are taken up lucratively by ambitious barbers and bankrupt druggists, and legalized by legislatures. These doctors strut in high places; they have suites in office buildings which a real physician could not pay for; they foregather in what they call medical congresses. They stroke and pummel the tremulous awnings on alcoholic and gouty pillars of Church and State commendably, after the manner of any rubber in a Turkish bathhouse. They manhandle women who have strange notions of decency; they maltreat defenseless children; they rob the ignorant; they are a disgrace to Christianity; yet if euthanasia were set on the statute books they would be allowed to murder with impunity. The only reason euthanasia has not been put on the books is because the attention of the feminists in the fool-belt between Milwaukee and Kansas City has not been called to it often enough; they have put everything else on they could think of.

Euthanasia has two phases, one wherein the patient

permits his own death, another wherein the patient is killed against his will. When a patient compasses his own death he commits suicide directly or indirectly. Direct suicide is an evil fundamentally not because it injures society, or is against the charity due oneself, or against the obligation we have to preserve life as the necessary condition of good, or because it is cowardice, but it is evil primarily because it is an usurpation of the rights of God.

The natural law gives no rights except such as are finally founded in human nature itself, but human nature cannot give a title to dominion over one's own life. If it gave such a title it would thereby establish the power of destroying that life and thus of removing the basic title to all rights. Nature, however, exists as the foundation of rights, not for the subversion of rights. Again, if nature even remotely established the power of self-destruction there should be in nature itself some natural tendency to such destruction, but the direct contrary is the fact.

Dominion over his own life implies the power in man of rebelling against the subjection which he owes to God, his absolute cause and owner. Dominion is a relative thing essentially; a man cannot own himself any more than he can be his own aunt or lift himself over a fence with his own boot-straps. Life is not a gratuitous gift; it is an onerous gift.

The ultimate tendency of man is toward happiness, and, of course, happiness, or any other perfection, is impossible without existence; hence the instinctive recoil from the destruction of our life which is the requisite condition for happiness. Even those that abnormally destroy their own lives do so with horror for the destruction itself, and act thus unreasonably to escape evil, not to escape life; or they seek what they think will be a better life. The greatest injury in the natural order we can do a man is to deprive him of his life, for that deprivation destroys every right and possession he has. He can recover from all other evil, or hold his soul above every other evil, but death is the absolute conqueror. No matter how debased or how diseased a man's body may be, no one may dissociate that body from its soul, except in defense of individual or social life under peculiarly abnormal conditions; but even such defense is permissible only while the defender respects other human life and the social life, while he is innocent, has done no harm to society commensurate with the loss of his own life. Existence, no matter how sordid, is immeasurably better than non-existence, for non-existence is nothing; and eternal life, even as a probability, after separation from the body raises existence to infinite possibilities above the void of non-existence. A human life, even in an Australian Bushman, in a tuberculous pauper, in the vilest criminal, is in itself so stupendously noble a thing that the whole universe exists for its upholding toward betterment. The raising of human life toward a higher condition has been the sole tendency of

all the magnificent charity, sacrifice, patriotism and heroism of the best men and women of the world since time began. The necessary First Cause itself is Life, and unending life is the greatest and most desirable reward of the just.

To kill a human being is to destroy that nature, by separating the vital principle from the body; to destroy anything is to subordinate and sacrifice that thing absolutely to the purposes of the slayer; but no one has the right to subordinate another human being, because man and his life are solely under the dominion of God; no one but God may own a man absolutely, but absolute ownership is involved in slaying a person. Man

is a person, an intelligent, free, independent creature. No other creature may hold dominion over his body and soul. Hence our hatred for the oath-bound society which exacts blind obedience. All morality depends on human freedom, all peace in life, all civilization and society itself, and there is no thralldom so vile as that which seizes dominion over life itself, no usurpation so abhorrent to human nature. Even the irrational reflexes of the body itself react quickest in protecting us from that thralldom. There are occasions when life may be taken indirectly, in self-defense, in protecting a ward, and it may be taken directly in a just war, but euthanasia is not such an occasion.

## Some Irenic Journeys

DAVID GOLDSTEIN

**A**S extended lecture tours by Catholic laymen are not so common, one may, perhaps, be permitted to speak of his work without laying himself open to the charge of self-laudation. I therefore venture an account of my recent tour under the auspices of the Knights of Columbus. It was my fourth season's work. The Supreme Officers of the Order assigned me to West Virginia, Kentucky, Ohio, Indiana, Illinois, South and North Dakota, Northern Michigan and New York. About 100 lecture dates were arranged in as many cities, covering a railroad mileage of five times the distance from coast to coast.

The meetings were surprisingly well attended, the halls and theaters in many places being unable to accommodate those seeking admittance. All classes were represented, and all sects and shades of opinion, all the thousand and one divergent creeds that have developed since the Protestant rebellion tore away so many from the unity of Christ's Church. Never did my audiences seem more receptive to Catholic doctrine. Yet never before had it been so firmly my deliberate policy to set forth frankly the teachings of our Church, though in a manner that could give those of other religious beliefs no reasonable ground for offense. As a reward for this self-restraint the press frequently called attention to the fact that I had Catholic doctrines and practices to announce and defend rather than non-Catholic doctrines and practices to denounce and disprove. Thus the *Daily News of Alpena, Mich.*, in its leading editorial observed:

How such a delicate question could be discussed before a mixed audience without giving offense to non-Catholics was beautifully demonstrated by Mr. Goldstein. . . . He compromised nothing; he offered no apologies; he straddled the fence on nothing; he spoke straight from the shoulder in defense of the faith that is in him, clearly giving the reasons why, but always [as] a gentleman.

My formal lecture on "Peace and War" dealt with the individual, the family, our industrial relationship and our governmental life. What Catholic laymen can do and

should do to make the Church better known and loved was the topic enlarged upon before my Brother Knights, with the primary object of encouraging the study of Catholic doctrine and history, hoping thus to awaken the propaganda spirit in laymen.

Socialism was introduced but incidentally. Its influence seemed to be at a very low ebb in most of the cities visited, a result, no doubt, of the internal dissensions regarding the international conflict now going on. Yet, although Socialist opposition was almost nil during this past season, I have no delusion as to its force. I believe it must be reckoned with in the not very distant future.

In spite of the fundamentally vicious principles of the Marxian doctrines, it would not be amiss, I venture to think, to endeavor to bend Socialist energies to the practical support of some just measures, to the advantage of social justice, without of course relenting in our opposition to Socialism.

However, my enemy came out in force in one city, Anderson, Ind. The local organization brought on from Dayton, Ohio, a Socialist minister, Rev. F. J. Strickland, "to trim Goldstein" and "to give the other side." Mr. Strickland was thoroughly "competent to represent the principles of the international Socialist movement." He came, and made just a little noise by asking a few stock questions and by trying to frame a few tricky ones. In the words of the Grand Knight of the local council: "Mr. Strickland's questions were so effectively answered that the gentleman immediately subsided amid the cheers of the audience and left the city before Sunday night."

The questions asked at the meetings frequently took a wide range, from higher criticism to personal conduct. "Mr. Goldstein, now don't you think higher criticism has done some good?" "Some good, yes, in this way: The attempt to discredit the Bible as the Word of God has called forth a defense of the books that make up the Bible, and has brought out added historical testimony about Our Lord's life and His Church." The term



higher criticism is so "mouth-filling" that it seems to throw some people off their guard. The fact is that higher criticism never rises higher than objection, because it is not founded upon right reason nor does it employ sound argument, for it would reach spiritual things through merely physical means. Brother Caleb, who denied all that was miraculous, illustrates humorously the mode of the higher critics. "But Caleb, how about the Hebrews crossing the Red Sea?" "I'll 'splain dat. Dey crossed over on solid ice; and next day it was very warm, and de 'Gyptians just broke through de rotten ice." "But, Caleb, ice doesn't form so near the equator." "Dat objection is nuffin. In dem days there was no equator."

At another meeting a different tack was taken. An impassioned patriot, standing in the balcony of a hall where 2,500 people were gathered, demanded to know why the Pope did not condemn the Kaiser for thanking God for his victories, as though thanking God were a vice, not a virtue. At another place a renegade Catholic demanded assent to the proposition that the Church should have freed a woman from her drunken husband. He was shown that the Church safeguards the welfare of women, but that his anti-Christian method of absolute divorce would release the drunken husband and so enable him to make some other woman's life miserable. Another questioner was enlightened as to the probable reason why the privacy of the convent opposite his house was protected against his ungentlemanly inquisitiveness. He learned that the shades were not kept down from a "love of darkness." A Lutheran minister, evidently with feministic instincts, arose and suavely inquired whether Our Lord did not use the feminine word *Petra* instead of the masculine *Petrus* when He spoke to Simon Bar-Jona. Of course, the gentleman was politely told that our Lord used neither the one word nor the other, as He spoke the Syro-Chaldaic, not the Greek language.

Time and again it was urged that the Catholic Church was in honor bound to declare for prohibition. This gave an opportunity to distinguish between temperance as a virtue and the political issue of prohibition. Stress was laid on the fact that Catholics are morally bound to obey God's law of temperance, while they are free to choose or reject prohibition in accordance with the dictates of an enlightened reason.

The chaos that afflicts the public mind as to Catholic opinions may be indicated by citing a few of the questions and objections that were offered. Many inquiries were doubtless sincere but some were animated by a hostile spirit: "Why is not 'Old Glory' permitted in Catholic Churches?" "Why cannot a Catholic be a Mason?" "Why did the Church chain the Bible in the Middle Ages?" "Why should Christ be called the Prince of Peace when He said He came to bring a sword?" "Did not Christ tell Peter to put up his sword, then why doesn't the Pope tell Catholics to do the same?" "What is a living wage?" "Wasn't it fear of the King

of Spain that prevented Henry VIII from getting a divorce through Rome?" "What about the Hague Tribunal? England and the Vatican? Woman Suffrage?" "Why don't priests wed?" Frequently came the personal inquiry: "Why did you become a Catholic?" On the whole, whether the question arises from a good or a bad spirit, a prompt and courteous reply has a good effect upon the eager listeners, though the interrogator himself may not be convinced.

Although it is now six years since the Central Verein called me into the lecture field, yet the strangeness, on arriving in a city, of finding myself the first layman to address a public meeting in defense of Catholic truth has not worn off. So surprised are the people at the "boldness" of it that it is a common thing to have an audience remain for two and a half and three hours, listening with intense interest to things unfamiliar to non-Catholic ears.

What the result of a season's hard work may be, is not mine to tell; though, of course effects are not immediately manifest. However, indications may be gleaned from communications received to the effect that many Councils of the Knights of Columbus were encouraged to attempt to lead in the intellectual and civic activities of their communities, to take up the study of Catholic doctrine and history, to distribute Catholic literature, principally *Our Sunday Visitor*, to place literature in racks at railroad stations and in hotels. Also it must be assumed that my work stimulated the various activities that have from time to time been inaugurated by the different divisions of our Order. By personal efforts some delinquent Catholics were induced to make their peace with God and in one instance an energetic and truth-loving young Hebrew was induced to go under instructions. Surely it is no slight privilege to be permitted to represent a great Catholic fraternal Order in its work of strengthening the Faithful in the Faith and in trying to get others into the one place on earth where truth abides in its entirety. As the privilege is great so too is the responsibility great.

## The System of Capitalism

JOSEPH HUSSLEIN, S.J.

THERE is a vast difference between the system of capitalism and the mere fact of private ownership in the means of production. The former is antagonistic to the entire spirit of Christianity, the latter, in its broadest sense, has always existed and always will continue to exist, maugre Socialism and its exaggerated theories. By obliterating this distinction radicalism has gained its hold upon many earnest minds.

"It is ordained by nature," wrote Pope Leo XIII in reference to the forces of capital and labor, "that these two classes should dwell in harmony and agreement, and should, as it were, groove into each other, so as to maintain the balance of the body politic." Such is the

teaching of the Church, and such is the ideal of all labor unionism which has not been perverted by radical influences. But the harmony and balance here described were violently interfered with by the system of economics which came with the invention of machinery, the passing of the gilds, and the growing power of the Reformation. That system is known today as "capitalism" and must not, we repeat, be confounded with the mere fact of capitalist production. It has recently been designated as "commercialism," since the name capitalism is doubtless often used in a sense that is unobjectionable.

The two essential elements of this system are the domination of capital, particularly "money-capital," over the entire economic field, and secondly the subordination of all the interests connected with production to the one consideration of personal gain. It has therefore been properly defined as "economic rationalism." The Gospel rule of charity, the laws of justice and the sanctions of religion were all obliged to yield place to the overmastering considerations of profit, rent and interest; in a word, to the one absorbing idea of personal gain. This became the sole motor power of the entire system as the idea of religion was eliminated from its business transactions.

It may perhaps be objected that the inordinate amassing of riches was not unknown in the Middle Ages, which immediately preceded the capitalistic system, and that then as now men could be found who were ready to sacrifice charity, justice and religion itself for the sake of gain. This is perfectly true. But the essential point of distinction is that there was then no system of economics which sought to justify such a course, or which, like the pagan capitalism we have described, did not even deem a justification necessary. Its law is still summed up in the materialistic motto: "Business is business," which means that the considerations of humanity and religion may have their proper time, but must not be allowed to interfere with the interests of personal gain. A man may grind and crush the poor, paying starvation wages to labor and exacting starvation prices for his products, and yet stand justified by the principles of this system. He may even, if he chooses, be crowned as a philanthropist and public benefactor, should he desire to satisfy his craving for publicity. Such a code of morality was impossible in the Middle Ages. It could never be tolerated while the Church exercised her power over the people. For men like these she had but one word, and that was the word of St. James in the Holy Scriptures:

Go to now, ye rich men, weep and howl in your miseries, which shall come upon you.

Your riches are corrupted and your garments are moth-eaten.

Your gold and silver is cankered, and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last day.

Behold the hire of the laborers who have reaped your fields, which by fraud hath been kept back by you, crieth: and the cry

of them hath entered into the ears of the Lord of sabaoth. (St. James, v: 1-4.)

Supreme consideration for the common good always remained the ideal of the Middle Ages, however much men might offend in practice. Egoism was the sole ideal of the new economic system that followed upon them. It was an economic liberalism, with no interest save such as might eventually augment personal gain. There was no limit to be set to this. There was no delicacy to be observed in the choice of means for accumulating it. The oppression of labor, the exploitation of women and children, the destruction of family life, were all normal methods that never caused the lifting of an eyebrow. There was to be absolute freedom of competition and absolute liberty of personal contract between employer and employee, in order that the weaker competitor might be relentlessly crushed to the wall and the laborer might be hopelessly enslaved by the powerful employer. Yet the men who practised these enormities were not considered criminals, but gentlemen.

A rational and perfect system of large-scale production would have been possible under the influence of the Church; not so the system of capitalism. The spirit of the Church's laws, directed against usury, would not have prevented the taking of reasonable interest or profit in modern industrial life, and so the upbuilding of a sound and prosperous economic system, but it would have rendered impossible the usurious profits exacted under the reign of commercialism. Again, the spirit of organization, which the Church communicated to her gild system, would have helped to bring about the widest diffusion of private ownership, but would not have allowed the paralyzing and destruction of labor organization which now took place under capitalism, consistently with the principles of a ruthless, relentless and unscrupulous struggle for gain.

The Reformation, without any doubt, is mainly accountable for the system of capitalism as here outlined. We make this statement while fully aware of the apparently conflicting theory put forth by Werner Sombart, which attributes its origin to the Jews. The following is his own summary of the five factors which he believes contributed to help towards the development of the system of capitalism, which he describes as somewhat restricted in its earlier period by Christian customs and morals, but as later entirely unembarrassed by any restraints of Christian morality and traditions:

(1) Natural science, born of the Germanic Romance spirit, which was the mother of modern inventions. (2) Speculation, born of the Jewish spirit. Modern technical progress allied with modern speculation provided the necessary forms for the limitless efforts of capitalist enterprise. The process was still more accelerated by (3) the general Jewish influence which since the seventeenth century has made itself felt in the economic life of Europe. From its very nature this influence could not but strive to extend its economic activities without let or hindrance, regardless of considerations; and its religion, far from restraining it, gave it free rein. The Jews were the



catalytic substance in the rise of modern capitalism. (4) As religious feelings became weaker and weaker among the Christian peoples, the old bonds of morality and tradition that had held capitalism in check in its earliest stages gave way, until (5) they were completely removed when through emigration the most capable business types settled in new lands. And so capitalism grew and grew and grew. Today it is like a mighty giant striding through the land, treading down all that stands in its path. (*The Quintessence of Capitalism*, p. 357.)

Were we to admit this entire analysis the fact would still remain that it was the Reformation which made the acceptance of this system possible after it had been originated by the Jews; for Sombart admits that non-Jews in course of time equaled their instructors. Never could the Church have tolerated its introduction. It does not reflect the spirit of the Old Testament, but is the economic expression of liberalism and rationalism, and therefore of modern paganism pure and simple, whether practised by Jew or Gentile.

The system of capitalism began by disregarding the sacred rights of the laborer to a reasonable family wage. It continued its work by the warfare of unrestricted competition in which all means were fair that might crush a weaker rival. It completed its task with the concentration of enormous fortunes in the hands of single individuals and the coalition of mighty interests that swept everything before them. It ended in the establishment of gigantic foundations to carry its domination from the economic sphere into every other field of human activity, seeking to control and monopolize charities, schools and municipal and national governments themselves. For this purpose it became the custom for leading capitalists to purchase or otherwise secure their own papers that they might the more surely, though covertly, influence and control public opinion, elections, civic or national movements and enterprise, and so the entire life of the people.

Such is the system of capitalism. Catholic condemnation of it is no less severe than that of the Socialist could be. To convince ourselves of this we need but read the social Encyclicals of Pope Leo XIII. But we differ sharply from the Socialist agitator in that we do not condemn capital itself, but the rationalism which thus misused it. There is no moral evil in the axe where-with a murder is committed, but in the evil heart which gave the evil counsel. Under Christian direction capital, like other things in themselves indifferent, can be used for the economic and even the moral and spiritual welfare of the world. So it would be used, and so it has been used even at the present day under the direction of the Church and the guidance of the principles which she lays down. It is the task of every Catholic to combat the spirit of capitalism and to see that it is supplanted, not by a compulsory and equally dangerous and destructive communism, but by the widest and most equitable distribution of private ownership; not by Socialism, but by Christian democracy as taught in the great encyclicals of the Sovereign Pontiffs.

## Cosmic Dreams of Modern Philosophers

HENRY A. DOHERTY, JR.

THE modern purveyor of cosmic explanations dwells in the realm, not of fact, but of imagination. Like a child fresh from his first fairy tale and eager to try his own powers of invention, he plunges into the misty land of fancy and emerges with an ecstatically beautiful, romantic, exciting, thrilling new story; and he is confident that no one could be so cruel as to dash it to pieces on the hard rocks of reality. There is, of course, Catholicism with its insistence on cold matter-of-fact investigation, its views surviving for many centuries, its slavery to fact; but he discounts its opposition, for he believes it to be merely ancient, ignorant superstition, incapable of appreciating the fervid ecstasy of original thought and out of sympathy with the subtle refinement of the modern mind.

Eventually he nerves himself to give his intellectual child to the world, where it is baptized with the applause of thinkers like himself, and confirmed by its adoption into the coterie of the cultured few, and dispatched on its mission of doing its part in wrecking the frame of human knowledge. It is all so inspiring. The intellectual father stands there with his babe in his arms and a pathetic gleam of intellectual mother-love in his eyes. "See what I have produced," he seems to say; "even I, son of parents of flesh and blood, yet parent of a child beyond the fondest hopes of flesh and blood. Dissect it if you will, condemn it if you dare; but if you do so, I shall produce another which shall defy dissection and condemnation." So the dream is told.

The great universe, whirling in space, inhabited by countless living things, acknowledges no power above and apart from itself; it is nothing more nor less than God evolving Himself in matter. What could be more self-evident or satisfactory? Why not accept fascinating theory for fact? How foolish to insist on elaborate proof! The problems affecting living and inert matter need but a little imagination to be solved. There is in matter, so the new fairy tale runs, a life-force which gives it form and is its law and order. This force is God, dwelling in all living things. Ah, romance, thou art rampant! Life-force trickling through the cosmos in deep, mysterious channels of power! What can exhaust the excitement of this progress of material things to perfection? But what of the inert matter? The answer is simple. Matter existed from eternity, and in it life originated in a germ. The wonder grows. We have the thrill of order germinating in disorder and evolving the latter into complex perfection; the chaos becomes the cosmos, and all things, man included, move forward to perfection. There is, however, a troublesome question concerning this germ, this original seed. Whence did it come? Was it created? Banish the thought. Germs germinate, they are not created; they *are*. What a glorious, what an enlightened concept! The germ contains within itself all that is ever to happen. Chaos grows into cosmos, plant into animal, animal into man, man into God. Intelligence is gradually developed in the process. Matter develops sensation, sensation grows into instinct, instinct into intuition, intuition into knowledge, knowledge into truth, or whatever progression you choose.

But the puzzle is not yet wholly solved. All things are adapted to their surroundings; only man seems to be an exception, for his desires conflict with his capacities, he aspires to perfection, but is still imperfect. The modern philosopher has a ready explanation for this anomaly—the conflict of matter with life-force. But the question immediately arises, Why should there be a conflict if life-force and matter are both the homogeneous unfolding of a single idea? The modern philosopher's answer is not far to seek. Matter, he informs us, conflicts with spirit; spirit is the law of matter, and works in it and through it; but a struggle is inevitable, for spirit is infinite, matter finite; spirit

eternal, matter temporal. And if we ask whence is this spirit, we are assured that it was sown in matter, but when and how will not be clear until spirit has finally discarded its manifold disguises.

It would appear, therefore, that spirit does not really need matter for its self-expression, that it is above and beyond matter, and that in the hands of its manipulators it has worked itself into something not wholly unlike the God of the Christians. Shall we soon hear hints of a vague possibility of Christianity being true? Christianity certainly deserves some consideration from the dreamers of dreams. It has not shirked facing the difficulties of the riddle of the universe; its solution is very detailed and comprehensive. Eternal Spirit, creating matter and infusing into it the spark of life, and in the case of man, a spiritual, immortal soul; the loss of the God-given preternatural harmony between the lower and higher parts of human nature, due to disobedience of Divine law and entailing internal conflict; the Incarnation, Redemption and the restoration of man to his supernatural destiny, to be worked out with the assistance of grace, and finally attained by the possession of the Beatific Vision for eternity; this is a system that at least challenges attention by its very completeness, its explanation of facts, its cohesiveness, its age and its cloud of witnesses.

Let man, for a change, postulate the whole orthodox Christian system as a theoretical explanation of the world and of man. Then let him array the facts of human discovery and experience, of which he is certain beyond a doubt, against this theory. He will find never one fact to conflict with it. For the real truth of science never conflicts with the real truth of Revelation. When they seem to be at variance, one or the other of them has undergone some misunderstanding or exaggeration. Man has tried either to make Revelation explain more than it is intended to explain, or to make human science explain more than it ever can explain.

### COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words.*

#### Two Much-Needed Books

*To the Editor of AMERICA:*

I would like to call attention to the urgent need of two books and also to suggest that some of your learned readers take up the work of writing them: The History of Nursing and the Ethics of Nursing, both to be written from the Catholic standpoint. These two subjects were introduced this summer into the list of requirements for registered nurse-training schools. On the former of these subjects, I know of no book that is satisfactory for Catholic schools. As for the latter, "Ethics for Nurses," by Aitken, published by Saunders, is excellent, but it would be seventy-five per cent better, if the element of the supernatural were incorporated into it. I use the book in connection with DeHarbe's "Advanced Catechism." The need of books on these subjects written by Catholics is very great, and I believe that every Catholic nurse-training school in the United States would adopt them and be very grateful to their authors.

Troy, N. Y.

S. M. R.

#### Chaplains' Aid Association

*To the Editor of AMERICA:*

With a view to furthering the work of the Chaplains' Aid Association, the following brief account of the organization and efforts of the Newark Chapter is submitted. At the request of Father Burke, who had just organized the association, the attention of the Bishop of Newark was brought to the matter by three ladies of the diocese. He at once approved the proposal that the work be started in his diocese and appointed a spiritual

director, at whose residence a meeting was called. No methodical selection of members was made, but such women as could be reached immediately, and who seemed likely to be interested in the project, and have time and means at their disposal, were communicated with. The chapter was organized with a president, four vice-presidents, a secretary and a treasurer. The others who attended the meeting were put on the Executive Board.

Within a week the names of eighty prominent Catholic women were published as composing an honorary committee, and letters were sent out in the name of the Spiritual Director to every pastor in the diocese, in which the nature of the work was outlined and a request was made that the pastor should appoint a member of his parish to co-operate with the association. A chairman, who was also made a member of the Executive Board, was appointed for each county, whose task it was to follow up the letters with a personal visit and to beg the pastors either to organize the work themselves or to allow us to do so. In most cases the pastors designated a parish chairman, who makes her returns to the county chairman.

We have met with most encouraging response. Headquarters were put at our disposal by a leading hotel, and were also offered us by the Knights of Columbus. The "A Kempis" at once donated two kits and a thousand prayer-books; many parish organizations also have made donations. We have been enabled to furnish the nine chaplains from this diocese with kits, as well as three chaplains from the Trenton diocese, where another chapter is now being organized. We have the assurance of acting chaplains in the New Jersey camps that our assistance has been valuable to them.

We have had able direction, but we feel that the success of our work has been due mainly to its appeal to the faith and patriotism of our women. There should be no difficulty in starting a chapter in any diocese. We shall be glad to offer the benefit of our experience to any one desiring it.

Newark.

BLANCHE MARY DILLON, *Secretary.*

#### "Queen of Peace, Pray for Us"

*To the Editor of AMERICA:*

"Queen of Peace, Pray for Us." Let that be the watchword of a phalanx of prayer formed to assist the Pope in his tremendous task of bringing peace to a war-swept world. The intention of uttering this prayer at least once a day would be the sole requirement for membership in this spiritual army. For does not this prayer comprise it all? The words are those of the Vicar of Christ. To utter them signifies submission to his authority to whom Our Blessed Lord entrusted His Church, and rebellion against whose spiritual guidance has been a great underlying cause for the present world-cataclysm. They are words addressed to Our Blessed Mother, the Mother of Christ Jesus and Our Mother. It is meet that we should address our heartfelt prayers to her at this, the hour of our extremest need. If we had offended a great and powerful king, should we not gladly welcome the intercession of his gentle mother? And how grievously has all mankind offended Almighty God!

God is infinitely merciful, but He is also infinitely just. He will forgive, but we must ask His forgiveness. Nor will any mere perfunctory asking suffice. Great has been our offense, great should be our sorrow. We must ask, ask with all our heart. And can any plea be more powerful with Our Lord than that of His Blessed Mother?

The more each soldier in this phalanx of prayer does in this storming of Heaven's gates, the better. If he will say "Queen of Peace, Pray for Us," morning and evening, or thrice a day, or oftener, so much the more will he be doing to hasten the coming of peace. And best of all will it be, if he will receive Our Lord in Communion and lift up this prayer from a pure heart.



How evident will be the transcending catholicity of the Church, when the blood-drenched world sees millions of devoted Catholics, devoted to country and to God, fighting valiantly against one another, each for his native land, and yet breathing a common prayer to Her who is the Blessed Mother of them all.  
New York. G. T.

### Denial of Rights

To the Editor of AMERICA:

From the clipping herewith submitted from the New Orleans Times-Picayune of September 8, 1917, it would appear that the very foundations of religious freedom have been construed to be without the pale of Oklahoma law as regards the Mass:

OKLAHOMA CITY, OKLA., Sept. 7.—In an opinion made public today, S. P. Freeling, State Attorney-General, held that the prohibition laws of Oklahoma made unlawful the use of wine even for sacramental purposes.

I have no brief in defense of Lutheran and Protestant Episcopal rights, likewise blanketed under this comprehensive interdiction of their communion wine, although, if I am correctly informed, a great many Lutherans and nearly all Episcopalians accept wine and not grape juice as alone valid in the terms of the Eucharistic institution. But I am simply staggered and confounded in my first rudiments of reason to think that such point-blank tyranny can be solemnly registered as the law of Oklahoma by Oklahoma's official expounder of the State law in the person of her Attorney-General.

Our national Attorney-General Gregory has an extremely serious and honest countenance, to judge from current newspaper portraiture. Does he, perhaps, take cognizance of the flagrant subversion of the Federal guarantees granting freedom of worship? Or is it a case of *policing* wine from the altar under the head of prohibited "intoxicants"? *Vox dei!*

New Orleans.

WILLIAM PRICE.

### Masses, Not Flowers

To the Editor of AMERICA:

From time to time communications have appeared in your paper in reference to substituting Masses for flowers as an expression of esteem at funerals. A practical demonstration was made in this respect in Atlantic City last week. A man died who was very popular but without very much social prominence, and who did not leave any surviving relatives. He did not care for flowers in his life, and his friends thought it would be unfair to him to load his casket with flowers. So a quiet effort was made to secure Masses for him as a substitute for flowers. As a result cards were prepared which provided a space for the signature of the donor and a place for the priest to sign acknowledging that a contribution had been made for a Mass or Masses. It was an edifying sight at his funeral to note that forty such cards, tied with purple ribbon, were distributed on and about his body, indicating that forty Masses at least would be offered for the repose of his soul. The action taken was freely and favorably commented upon. The ease with which it was accomplished is an evidence that all that is required to make the substitution of Masses for flowers popular is some well-directed effort.

Atlantic City.

J. A. McN.

### The Catholic Press

To the Editor of AMERICA:

Your editorial entitled "A False Economy" is timely and to the point. It is to be deplored that the interest in Catholic papers and magazines is not what it should be, yet there are a few who are doing their share toward carrying on the work of the press by their own subscriptions and their efforts to induce others to become subscribers. The difficulty could be surmounted if the word "many" could in truth be substituted

for "few," but how are we going to get the many? This is an old problem and many solutions have been offered, but whether or not they were successful, we can keep on trying until we find the best answer.

My method is to remail all the Catholic magazines that I get hold of, and in each one of them is a small slip requesting the reader to become a subscriber, or if he is already a subscriber or cannot afford to become one, he can at least give the magazine to a friend and help to promote the circulation. If those into whose hands the magazine falls will do as requested, some result is bound to follow.

It is gratifying to see that some of our societies are actively interested in this problem, but would it not be a good plan to have a league for the support of the Catholic press, not to multiply or add to the organizations already existing but to act in conjunction with each one of them, that they may grow in number and develop in spirit? If each Catholic family gave a written promise that at least one Catholic paper or magazine entered the home, the purpose would be accomplished in a short time. Many people are not subscribers for no other reason than that they have never been asked, no effort has been made to reach them.

If the readers of AMERICA would use each number for propaganda as I have suggested, wonders might be wrought. Why not try it? Nothing would be lost and much might be gained. A reprint of your editorial or strong argument to the same effect in leaflet form could be circulated in many different ways and places. Anyone who can buy a magazine at all can afford to buy AMERICA; it is the best of the entire lot. Keep on urging them.

Yonkers.

JOSEPH A. McGRATH.

### Knights of Columbus

To the Editor of AMERICA:

As one instance of the activity of the Knights of Columbus in behalf of our Catholic soldiers, the following excerpt from the *Free Press* of Burlington, Vt., will doubtless prove interesting to your readers:

A three days' mission for the Catholic soldiers at Fort Ethan Allen closed Tuesday evening. The Knights of Columbus building was crowded, as it had been on the two previous evenings. The Rev. Father W. J. Stanton, S. J., of New York, preached an inspiring sermon on "The Flag and the Cross." Following the sermon, the soldiers renewed their baptismal vows and dedicated themselves to the flag as the symbol of their allegiance to country, and to the cross as the symbol of their loyalty to God. The eager, manly faces of the soldiers sent a thrill through the onlookers. The flower of the country's manhood renewing its pledges of fidelity to country and flag by a promise of loyalty to the cross of sacrifice could not but be inspiring.

It is estimated that about 800 attended the evening devotions and sermon. Father Stanton was assisted by the Rev. Father Bernier, S. S. E., of St. Michael's College, who has been given charge of the work among the Catholic men at the fort. Father Stanton wishes also to give public expression of his thanks to Colonel Rivers, who courteously received him and encouraged the work of the mission.

This mission work among the soldiers constitutes the essential part of the labors of the Knights of Columbus at the government encampments. The stirring sermons delivered by Father Stanton, who is nothing if he is not virile, and the attention paid to the spiritual side of the men are a distinct patriotic service, for the knights feel that service to God begets love and loyalty to country. Similar missions will be given at the various camps throughout the country.

It might be added that the Vermont State Councils of the Knights of Columbus erected the recreation hall referred to in the above notice on the camp grounds of Fort Ethan Allen under the inspiration and direction of the Rt. Rev. J. J. Rice, D.D., Bishop of Burlington. It is used on Sunday as a chapel.

Burlington.

K. C. A.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 13, 1917

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On account of the shortage of paper a limited number of indexes has been printed of Vol. XVII of AMERICA which closed last week. Those who desire copies should notify the editor by post-card. The copies asked for will be mailed November 15.

### Our Service Flag

OVER the entrance to the building that the editors of AMERICA call "home," hangs a service flag, bearing a single star. AMERICA is proud of that flag. It means that one of the staff, the Reverend Gerald C. Treacy, S.J., who received his commission as First Lieutenant on September 8, is "off to the wars." For the last few months, Father Treacy has instructed and edited the readers of this review by his articles on the relief work of the various Sisterhoods in the Civil War. The brilliant pen is now laid aside for the time, and henceforth Chaplain Treacy will devote his days, and many of his nights, no doubt, to the welfare of our brave men in the field.

Since the days of John Carroll, sometime Jesuit and patriot of revolutionary days, "U. S. A." and "S.J." have been titles singularly akin. As the philosophers would say, the two are notes that are completely congruous. That a religious man should leave the quiet of the cloister or the study for spiritual work in the army, is no new thing either in this country or abroad; but both as the son of a Society from which the military idea is not absent, and as an editor, AMERICA's contribution to the army should find himself singularly at home in his new career. An editor who tells the truth, and it is proverbial that all good editors are painfully veracious, may hope for surcease of sorrow beyond the grave; but on this side of the dark river he must be content to be the target of many a malign and baleful eye. If, in addition, he is a Catholic editor, he soon begins to realize the true inwardness of St. Paul's phrase, *intus timores, foras pugnae*, conflict without and a certain fear within.

For his fighting is indeed against principalities and powers that know not God, and he must often conduct his campaign, alone, misunderstood, misrepresented.

The domestic note has never been struck in these pages, but as times change, old customs cannot remain precisely what they were. In great measure the life of those who fix and guide the policies of this review is, and must be, militant; but as they turn to the work of the day, they are encouraged by the thought that in a new and acceptable sense, their efforts are centered against forces, visible and unseen, that would tear down Church and State alike. Therefore do the editors of AMERICA, with feelings in which admiration and wistful envy combine, stand at attention as from their company passes a gallant man and zealous chaplain, Lieutenant Gerald C. Treacy, S.J., U. S. A.

### Free Speech and the Professors

ENLIGHTENED by the dealings of the Government of the United States in connection with the I. W. W., with the pacifists and other misguided persons, a great Eastern university has at last concluded that speech is not absolutely "free." The gowned magistrates of New York concur in this decision which, indeed, they reached one month in advance of their brethren of the academic close; while the police of the metropolis have long been of the opinion that the intelligence of the ordinary Madison Square Garden variety of soap-box orator is in inverse ratio to the strength of his lungs and the speed of his language. Thus does intelligence slowly leaven the mass, proceeding from the lower classes, and arriving by slow degrees at the learned and the literati, the frosted layer on the top of the community cake.

Probably the savant who invented the phrase "free speech" and made it popular, is not urging his claims in these days when war, a reality, if a cruel one, has suggested a return to real thinking and common-sense. How so many Americans ever came to believe that the Constitution justified them in freely expressing an opinion, their own or someone else's, on any subject whatever, and on all occasions, must remain a puzzle to worry the philosophers and the historians of the future. No decent man ever acted on that principle or ever will; put into complete effect, it would mean the destruction not only of life's amenities but of civilized society. With the return of peace, the old formula will, no doubt, reappear, but in a modified form. The course of current events has marked indelibly upon many minds, the fact that neither the truth of one's cherished "message," nor the sincerity with which it is held, authorizes its utterance at all times and places. There is a time for speech and a time for silence, and every sane man soon learns that not even the most salutary truth is to be preached without due regard for circumstances. It may be true that the theater is really on fire, but only a fool will hasten to



shout that fact to a crowded audience. Unfortunately, more than one American college has been afflicted for years with professors who have been shouting "fire," when there has been no fire at all, and justifying their course on the plea that academic freedom of speech entitled them to present as objective truth whatever they, measuring the universe by the confessedly fallible yardsticks of their intellects, deemed to be the truth.

The university in question is to be congratulated on its courage, somewhat belated, it is true, in dropping two professors who have long made themselves particularly obnoxious by ill-considered and forcibly-expressed criticisms of the Government's war-policy. It is somewhat amusing to think of the horror that would have swept the country, had these two professors been allowed to preach their doctrines from the pulpit of a Catholic college, and also decidedly instructive. It seems to show that while the country is apt to set a low value on the utterances, patriotic or ethical, of teachers in non-sectarian institutions, it expects precise thinking and well-considered statements from the holders of chairs in Catholic colleges.

#### American Manners Again

WHEN a social lioness was once asked to explain how she managed to keep sweet-tempered and serene even when subjected to the most exasperating social inflictions, she simply answered: "St. Teresa's bookmark, a robust sense of humor, and a well-cultivated talent for admiring and marveling." That is an excellent recipe for maintaining agreeable social relations with the neighbor, and perhaps if it were more widely used by the young people of today, there would not be so much justice in the strictures Mr. Robert Grant passes on American manners in an article which he contributes to the current *Yale Review* about "The Tired Business Man." For that creature of our modern social system, according to Mr. Grant's indictment, is largely responsible, not only for America's bad manners, but for other evils that are now very rife in this country. He writes:

The tired business man may disclaim responsibility for our continuous crop of murders and accidents, divorces and hasty legislation, but surely to him more than to anyone else is directly traceable our middle-class craving for the gay but inane and salacious compound which theatrical managers find to be their best drawing-card. And to whose discredit if not that of his wife and daughter—especially his daughter, once aptly described as "the iron Madonna who strangles in her fond embrace the American novelist"—are we to charge the pink lemonade popularity of most of our "best sellers"? With both father and daughter the process is subconscious; a case of glorifying what one likes because one likes it and thus choosing the paths of least resistance. The easy-going optimism, which in the name of naturalness fosters a craving for cheap vaudeville or to be sentimentally titillated, can be due to nothing but mental torpor—reluctance to think, which is only another term for atrophied imagination.

As for manners, we are kind-hearted as a people and civil

when appealed to, but no one would suspect it if our bearing in thoroughfares and street cars be a criterion. The spirit of the age is first come, first served; to be waived only in favor of the crippled and the positively infirm. Courtesy in the old-fashioned sense—the deference of the young for their seniors, of the stronger for the weaker sex, of the vigorous for the frail—if not extinct is so sporadic as to be noticeable when manifested. The young men who push their way to the fore in public conveyances retain without compunction the seats for which they have struggled. Here again we have the philosophy of the tired business man: "I got there first; we are all equals in the United States, and I want to read my newspaper." The apotheosis of naturalness, and in self-defense we all more or less subscribe to it; but after all it is natural for pigs to struggle for places at a trough. Well may we ask ourselves if it is impossible to safeguard independence, initiative, and equality except at the cost of all the social graces that prevailed when society was more artificial.

If the tired business man is chiefly to blame for the general lack of consideration for others and the deplorable lowering of taste with which he is charged in the foregoing passage, let us hope that one salutary result of the present war will be his complete reformation, and that when peace returns our countrymen will prize more highly than they now seem to do the old-fashioned graces of courtesy and refinement.

#### Make Your Dollars Pray

SOME modern critics have said that the war will be brought to a victorious end by the country that "is able to continue producing." If this be true, it would seem that Germany's defeat will be the result of an economic, rather than of a military collapse. Hence it is of prime importance, that the United States and the Allied Powers not only raise armies, build fleets, and equip both with engines of destruction, but that with at least equal care, they guard and increase the productive factors of their respective countries. To build with one hand and to tear down with the other, but to make construction more than counterbalance destruction, is the precise but puzzling business of war. The puzzle finds an answer only when the nation is able to reform wasteful processes, or to bring to light productive forces hitherto unknown. These forces, human, animate, and purely material, are manifold, but the importance of a proximate factor was stressed by a popular American who wrote, "It's dollars that will win this war." There is, therefore, a store of good advice in the slogan, "Make your dollars work."

But our dollars can do more than work. They can pray. More than anything else, in these times of stress, do we need to get down on our knees and implore the protection of Almighty God for ourselves and for our beloved country. Too long have those of us who possess much of this world's goods, devoted the surplus not to the service of God and of His poor, but to the bondage of pleasures that are superfluous or illicit. These are the acceptable days, the hour of reformation. "Let my counsel be acceptable to thee," said Daniel to the ini-

quitous king, "and redeem thy sins with alms, and thy iniquities with works of mercy towards the poor; perhaps He will forgive thy offenses." Rich or poor, all of us can do something to aid the many worthy charities at our very doors. No one ever came to woe through generosity, for "he that giveth to the poor, shall not want."

Possibly it may seem invidious to recommend one above any other of the many worthy organizations that have sprung up since the beginning of the war. Yet, surely, charity will suffer no hurt, if it is pointed out that when insistent business methods are adopted to raise funds for non-sectarian charities, our distinctively Catholic charities, whose policy is to work and suffer in silence, may be passed over in their great need. There is probably not an organized Catholic charity in this country that does not face the coming winter with forebodings, but the times bear cruelly, and with particular insistence, upon our homes for children and the aged. There is nothing spectacular about these institutions; on the other hand, few agencies are more important than those which care for the little ones, and few should appeal more deeply to all hearts than those homes which strive to bring peace and calm after a weary life into the evening of old age.

Laudable self-interest as well as the need of these institutions, urges generosity in almsgiving. If we wish Almighty God to help us, let us make the mouths of little children pray for us, and ask that the trembling hands of old age be lifted up to Him in our behalf. In the measure that we mete, shall it be meted to us. To bring down God's blessing upon ourselves and our country, let us make our dollars pray. They cannot be better occupied. "Shut up alms in the heart of the poor, and it shall obtain for thee help against all evil. Better than the shield of the mighty, and better than the spear, it shall fight for thee against thine enemy."

#### Learning, Earning, Yearning

**T**O the trusting New England farmer of thirty years ago the mail would sometimes bring a gaily-printed circular which set forth by means of contrasting illustrations the superiority of a certain kind of lawn-mower to all others. On half the page was pictured a farmhouse rapidly going to ruin, a slatternly wife was scolding her unkempt children, while a shiftless husband sat on the doorstep, his head buried despondently in his hands, apparently contemplating suicide. Under the picture were printed the illuminating words: "This man did *not* buy our lawn-mower." But the other illustration on the circular represented a prosperous farmer. House and barn were in excellent repair, and on the well-shorn lawn stood a smiling wife and romping children, while a cheerful-looking husband caressed affectionately the handle of a new lawn-mower. Under the picture was written: "This man *did* buy our lawn-mower."

Who would have thought that a mere lawn-mower could have caused such happiness, or such misery! But it is a matter of common knowledge that in domestic life the most far-reaching effects are sometimes produced by the character of a house's furniture and decorations. Once upon a time, for instance, there was a young couple who received as a wedding present a fine Madonna by Murillo, and the daily contemplation of the masterpiece wrought such a marvelous change in the characters of its two beholders that from frivolous and worldly things they became serious and devout and eventually sent three of their daughters to the convent and two of their sons to the seminary. It has also been observed that children who always dine at a *Louis Quatorze* table and take their morning porridge from old Sèvres china grow up with a most enviable air of breeding and distinction, for they ever strive to make their manners harmonize with their environment, consequently their demeanor is invariably what would be expected of those who use old Sèvres at an eighteenth-century table.

It is hard to believe that that cheerful farmer, those devout parents and those well-bred children really derived such marvelous strength of spirit merely from the daily contemplation of one or two details of their material environment as our ingenious anecdotist would have us infer. But there can be no doubt that learning, earning and yearning, which are the three important functions of every good man's life, can be remarkably promoted or impeded by some seemingly trifling detail of his surroundings. What will be continually teaching him new lessons, what will make his work more valuable to himself or others, what will help him keep his ideals lofty and pure, may be in itself a thing quite ordinary or of little intrinsic value. Nevertheless the object, whether it be an implement, a picture or a bit of furniture may, owing to its utility, beauty or associations, render its owner or beholder, as his life goes on, a better learner, earner and yearner.

#### An Italian Ozanam

**B**UT fifteen years have elapsed since the death of Contardo Ferrini, whom his admiring countrymen have called the Italian Ozanam, and already the initial steps for his beatification have been taken in Rome. But recently the Holy Father expressed his satisfaction at the progress the cause was making and rejoiced in the hope that the Church would soon be able to place upon her altars a great university professor of our own times, who united in himself to a marvelous degree, those two attributes which the world deems irreconcilable, the scientific spirit and a childlike submission to the teachings of the Catholic Faith.

The name of Contardo Ferrini is but little known to American Catholics. For too many years it was almost unknown to his countrymen. Yet Contardo Ferrini was



doing work in the history of Graeco-Roman law and its influence upon modern civilization which won the admiration of Theodore Mommsen and made him exclaim that in the study of that law and its dependent branches, the twentieth century would be known as "the century of Ferrini." Like Ozanam, Ferrini died young. Like him he spent the greater part of his life in a professor's chair. The University of Pavia looked upon him as its ablest professor and thanks to him saw something of its former splendor revived. Like Ozanam, Ferrini had a magic and lasting influence on the hearts of his pupils. He was an ideal professor, modern in the best sense, critical, scientific, thoroughly master of every phase of his intricate subject, keenly analytical, an indefatigable digger into hidden sources and records, gifted with an historical sense seldom surpassed. But he was more than the professor. He was the embodiment of truth, sincerity, purity, childlike piety and faith. No one ever listened to the young lecturer, whom scholars like Mommsen, Moritz Voigt and von Lingenthal pronounced unsurpassed in his own special field, without leaving his lecture hall, not only solidly instructed but ennobled in his views and heartened for the battle of life. Like Ozanam, Ferrini loved the poor. He wrote eloquently and toiled generously and tirelessly in their behalf. He had also the simplicity and the humility of the great French scholar. Like Ozanam he sought light and guid-

ance, at the altar under the rays of the sanctuary lamp. This modern university professor was a daily communicant. His keen mind found no difficulties in the mysterious splendors of the Sacrament of the Altar. His last words, when his ever serene intellect was for a moment filmed with the mists of death, were "Let us go to Mass."

Science and faith were nobly united in Contardo Ferrini. He was of the race of those great Catholics like Pasteur, in whom the scientific spirit, far from being crushed, is on the contrary endowed with a keener insight and given wider horizons by the teachings of their faith. His life so simply, yet so nobly spent in a great university brought him every moment almost into the closest contact with some of the most intricate problems of modern thought. He handled them scientifically, fearlessly, faultlessly. His career is an eloquent refutation of the oft-repeated charge that there is an irreconcilable opposition between the conclusions of science and history, and the dogmas of the Catholic religion. The twentieth century has had no more critical or more thorough exponent of historical jurisprudence than Contardo Ferrini. The Catholic Church ever had in him a loyal and a devoted son. The day, perhaps, is not far off when she will raise the university professor and the historian of the Graeco-Roman law to the honors of the altar.

## Literature

### TENNYSON

ALFRED TENNYSON is a poet whose poetry in his lifetime received more than its meed of praise, and since his death has passed into, at least comparative, oblivion with an unparalleled swiftness. "The Passing of Alfred" might well seem incredible to his readers and critics of a quarter of a century ago. For the time being, at all events, he is as dead as his poor imitator, Lewis Morris.

He belonged to his time and his moment. One had almost said that he was very quick to catch the mood of his time and his moment: only that would not be true if it implied deliberation: for no poet ever believed more implicitly in his call and his mission than Alfred Tennyson. Within his poetry of forty years or so is contained a microcosm of the life and thought of later decades of the nineteenth century. There was the cultivated religious doubt, the doubt which threw so many intellectuals into the arms of the Catholic Church. It was the doubt of the public schools and the universities which made heterodox bishops and deans of the Establishment when it did not make Catholics. Tennyson got it all into "In Memoriam"; and in a sense answered it there, though not very certainly. In the sixties and seventies there was a heterodoxy attaching to Tennyson which, doubtless, made him more thrilling to the parsonages as well as the college rooms, where he was so dearly loved and admired. He had listened, just listened, to Darwin and to the authors of "*Ecce Homo*," the famous book which fluttered the orthodox dove-cotes of England in the seventies. For a good many people, rather timid people, he represented what they used to call the "larger thought," very faint and far away. In another mood, as in "Maud," he caught very faithfully the tone of the painting, poetry-writing, theorizing, mildly evolutionary

young men of the universities, who in the long days of peace found nothing to break their teeth upon but the arts and religious doubt.

Probably the fact that he was so deftly and exactly of his moment accounts for his rapid disappearance. The day before yesterday is too near to be interesting. But his day will come again, one imagines, after the war is over. It will be good to slip from a blood-drenched, broken world into the quiet cathedral close of Tennyson's poetry. People will want to know what it was like, in those green and colored gardens of life, long, long ago before the war, ante-bellum. After the horror and splendor of the war, which has broken many idols, it will be good to escape to green pastures and cool waters that once were, and these Tennyson will offer us. He is the poet of the delightful things of nineteenth-century England; dew-drenched, bird-haunted lawns; the English girl, just unrestful enough to want the higher education; the English lad, with his head full of fine flummery of dreams, nothing like so dangerous as those of Turgeneff's Russian students; college quads; ancient manor-houses; Toryism just not too high; Church ditto, with a certain feeling for the people such as befitted the "upper classes."

It was part of his belonging to his time that Tennyson was not without understanding of the Catholic Church. He was near enough to the golden influence of John Henry Newman to be more or less free of the murky suspicions which still befog the intelligence of the English middle-class Protestant or befogged it but lately. Catholicism was nearer to him than Dissent, that abhorred thing to the old-fashioned English Churchman. Doubtless he affected the opinion of the many who read him in his hey-day as few poets have affected public opinion. He was not out of their reach as greater poets might have been. I believe that when he ceased to be a living influence to the middle-class

households of England, it was easier for the clouds and suspicions of the extreme Low Church, expressed in that strange creature, the "escaped monk" or "nun," to descend upon the minds of people living out of the world, within close and narrow borders. That strange survival will doubtless disappear after the war, which many people believe will make England Catholic once more.

My own knowledge of the narrowness and prejudice to be found in English country places and towns makes me respectful to the men who dared, as Tennyson did, to make piteous and not detestable the character of "Bloody Mary." He would have objected to "dared." The idol of the English middle-classes, a toppling eminence which he shared with Queen Victoria and Mr. Gladstone, he dictated to his readers, not truckled to them. "The Idylls of the King" must have done something to familiarize English Protestants with the Catholic view of the Blessed Sacrament, as with the Catholic view of nuns and convents. He was sympathetic to the Catholic view; and his reading of Mary Tudor's character, so different from the conventional view of the class who read him, showed a mind in advance of his time, as well as an imagination capable of piercing the crusts of prejudice and tradition. To be sure, he kept the hatred of the Spaniard, which was the best weapon of the Reformation in England, so his picture of Philip is entirely the Protestant conventional one, very different from the Philip of later historians, grave, noble, and dignified, upon whom English hatred fell in a storm of insult. "Queen Mary" is a Protestant play, but not so Protestant that his picture of the unhappy Queen is not a most moving one.

"Thou knowest never woman meant so well  
And fared so ill in this disastrous world."

Equally unconventional is the poet's view of "Good Queen Bess." Her meanness, her lightness, her treachery are well delineated.

Then again in "Becket," the keynote of the Archbishop's character is given in the scene where the poor come to him for protection against the King and the proud lords. A poor man comes in with his dog and shows his plight to Becket. The King's verdurers had found the dog hunting in the Royal Forest and had cut off his paws.

Poor beast! Poor beast!  
They who would hurt a dog would hurt a child;  
They are too bloody.

This is no proud prelate in arms against the King, but the pitiful shepherd who would throw the cloak of the Church over the oppressed and the small. "St. Agnes Eve," "Sir Galahad," with many of the "Idylls," are also full of the Catholic spirit; and the vision of the Holy Grail is quite Eucharistic; no cold commemoration, but a Sacrament.

KATHARINE TYNAN.

#### Lords in Exile

So let us walk among these sordid ways  
As lords in exile, who, with fortunes low,  
Carry remembrance still of splendid days,  
And cannot bring a gracious palm to know  
The stinting ways of thrift; their lofty gaze,  
Ignoring both the squalor and the show,  
Beyond the alien hills sees banners blaze,  
And, listening, they still hear trumpets blow.

Us also high emprise shall teach disdain  
Of hireling service and of base concern  
Till we our ancient heritage regain,  
Till to our rightful country we return;  
Like him of Florence whom ill fortune chose,  
Whose feet knew hell, whose eyes the Mystic Rose.

BLANCHE M. KELLY.

#### REVIEWS

**Italy, Medieval and Modern: A History.** By E. M. JAMISON, C. M. ADY, K. D. VERNON and C. SANFORD TERRY. New York: Oxford University Press. \$2.90.

As this volume is an excellent specimen of what passes nowadays among non-Catholic Englishmen for a history of Italy, perhaps the reviewer can discharge his office best simply by pointing out a few of the book's numerous blemishes. In the authors' familiar cant about the Inquisition, for example, when speaking of the travels of Englishmen in Italy during the seventeenth and eighteenth centuries, nothing is said about the fact that no foreign Catholic could have journeyed with equal freedom in England. Then, too, Giordano Bruno's eccentric career and character are not described, for, as usual, he must be made a martyr of free thought and speculation. Frequent references are made to Venice as the protector of science, but nothing is said about the Popes' patronage of learning, for the exigencies of the thesis, "The deadening influence of the Church," compel the authors to do but scant justice to the marvelous achievements of Italian genius in the field of science. Indeed, the volume gives many signs of the English Protestant's inability to see anything good in the Papacy. The authors display curious ideas of church reform. Apparently they would have the Church assume toward the State that helpless sycophantic attitude which characterizes the Establishment. As a writer in the *Athenaeum* once observed: At the Reformation the Anglican Church said to the civil authority: "Make me as one of thy hired servants," and she was immediately taken at her word. Is that the way the Catholic Church should be "reformed"?

As was to be expected, the authors share the amusing faith in the plebiscites organized by Cavour and his kind that is found in most non-Catholic writers on Italy. Great reticence is used, however, in describing the careers of Cavour, Mazzini, and Garibaldi, lest the reader learn too much about these torch-bearers of liberty. Though the Jesuits find no place in the book's index there are references to their maneuvers scattered through the volume, all evincing a close acquaintance with the ordinary sources of misinformation about them. Then what an unceasing bugbear to the authors "clerical privilege" is! But with true British inconsistency abuses and customs are condemned in Italy which were merrily indulged in at the same period by the English satraps of Ireland. Indeed, what Matthew Arnold once remarked about the "average Englishman's inaccessibility to ideas" is strikingly illustrated throughout this book, whenever the Pope or the Papacy is the authors' theme.

J. F. X. M.

**Chemical Discovery and Invention in the Twentieth Century.** By SIR WILLIAM TILDEN. New York: E. P. Dutton & Co. \$3.50.

In this volume one of the world's foremost chemists gives us out of his rich store of knowledge and his ripe experience as an investigator the story of the marvels wrought by the systematic study of chemical phenomena. The book is divided into four parts. Being himself a research chemist, Professor Tilden naturally treats of laboratories and the work done in them, in the first part, weaving into it an interesting account of the various chemical schools throughout the world and the apparatus designed to accomplish the special work of each. The second section deals with modern discoveries and theories, and is somewhat technical in tone, but furnishes a basis for understanding the practical application of these theories to industrial production, which forms the subject-matter of the third section of the book. The fourth and last section is taken up with modern progress in organic chemistry. The book is profusely illustrated with half-tone photographs of industrial plants and chemical laboratories.



This book will prove profitable and pleasant even to the general reader, despite the profusion of organic formulae and the necessarily frequent use of technical terms. For its four hundred and eighty-one pages teem with interesting information about things we meet everywhere in our daily life and reading, and, better still, there is a scientific explanation of them which, if not "popular," has the merit of being clear and up-to-date. Besides, there is a saneness of judgment shown in distinguishing between facts and theories, and, at times, sound views, showing the inadequacy of the conclusions drawn by some biologists from the data of organic chemistry to bolster up their unjustifiable derivation of life from non-living matter. The book can be heartily recommended to scientific readers as a master's exposition of the present state of chemical science, especially from the organic viewpoint.

G. L. C.

**Parnassus on Wheels.** By CHRISTOPHER MORLEY. Garden City, N. Y.: Doubleday, Page & Co. \$1.25.

The author of this charming book, which is written in the Graysonian manner, tells all about how Helen McGill, a merry maiden of forty, having baked, during the space of fifteen years, 6,000 loaves of bread for her "liter'y" brother Andrew, who would "hang over the pippen noting down adjectives for the sunset instead of mending the weather-vane," and how she was suddenly inspired to buy from the amiable Mr. Mifflin his "Travelling Parnassus," a bookstore on wheels, and how she began forthwith to have adventures and a romance. The book is full of whimsical humor and sage observations on men and books. Brooklyn folk who are discontented with their lot should read Mr. Mifflin's comforting reflections on the beatitude of Brooklynites, and lone, lorn women will be interested to learn just what Helen said to frighten the tramps away. Here are some of the good things the author has about books and reading:

When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life. Love and friendship and humor and ships at sea by night—there's all heaven and earth in a book, a real book, I mean. . . . What the people need is the good, homely, honest stuff—something that'll stick to their ribs—make them laugh and tremble and feel sick to think of the littleness of this popcorn ball spinning in space without ever even getting a hot-box. And something that'll spur 'em on to keep the hearth well swept and the wood pile split into kindling and the dishes washed and dried and put away. Any one who can get the country people to read something worth while is doing his nation a real service. . . . No creature on earth has a right to think himself a human being if he doesn't know at least one good book. . . . A good book ought to have something simple about it. And, like Eve, it ought to come from somewhere near the third rib: there ought to be a heart beating in it. A story that is all forehead doesn't amount to much.

After Helen had listened for several days to wisdom like the foregoing from Mr. Mifflin, it is small wonder that she was easily persuaded to enjoy his exclusive society for good.

W. D.

**A Naturalist of Souls.** Studies in Psychography. By GAMALIEL BRADFORD. New York: Dodd, Mead & Co. \$2.50.

Mr. Bradford defines psychography, "the condensed, essential, artistic presentation of character." For the art thus understood he seems to have special aptitudes. In every one of the "psychographs" with which he here presents us, he is interesting and stimulating. He seizes upon what is distinctive in the personage he studies and gives the right atmosphere and coloring. He is as a rule judicious and balanced in his verdicts, frames them with good taste, is alive to moral values and upholds the best standards. It is a pleasure to read such a sympathetic study of the gentle St. Francis de Sales in the last psychograph, "The Portrait of a Saint." The pessimism of Leopardi does not please our author, for he holds that there can be some happi-

ness in the world. He discourses pleasantly on "An Odd Sort of Popular Book," Burton's "Anatomy of Melancholy," is interested in the old classics and at home enough with them to write of the "Letters of a Roman Gentleman," Pliny, and of "Ovid among the Goths."

The title of the book, "A Naturalist of Souls" is a reminiscence from the pages of the great French critic, Sainte-Beuve, who applied the expression to himself, thus giving a true definition of his methods and his aims. Mr. Bradford has the knack of "herborizing" and analyzing. Literature would become more popular were it vitalized and made more attractive by the "psychographic" method, which Mr. Bradford does not pretend to have invented, but the value of which he has perceived and which he skilfully employs.

J. C. R.

**Early Philadelphia. Its People, Life and Progress.** With 120 Illustrations. By HORACE MATHER LIPPINCOTT. Philadelphia: J. B. Lippincott Company. \$6.00.

We have not many "old" places with histories and traditions in this land of hurry and today. Of these few Philadelphia is certainly one of the most interesting. It is supposed to have retained more of its original character than any other of our cities, and the aim of the author was to bring together in this book "many fragmentary and scattered accounts of important and peculiar customs and institutions which live in Philadelphia today serving as useful a purpose in the complexity of modern life as they did when they started." He has succeeded in compiling a most entertaining survey of social, political, literary and economic conditions in the old city. "Philadelphia," he tells us, "was undertaken as a 'Holy Experiment,' therefore an understanding of its building, its customs and its institutions necessarily requires that much be said about religion." In this "much" however, there is only one page devoted to the Catholics of the community, a mere mention of the toleration they experienced, and of the building of St. Joseph's and St. Mary's by Fathers Greacon and Harding. Two fine pictures of quaint old St. Joseph's in Willing's Alley, and one of St. Mary's are included in the many page illustrations that make the volume a joy. Those who complain of the present high cost of living might find some comfort in the information it gives that in June, 1779, although Philadelphia has always boasted of her markets, a peck of green peas cost \$38.00; a pound of butter \$7.00; sugar, \$20.00; coffee, \$8.00; a pair of shoes \$120.00. But this was in "Continental money" and the "dollar of the daddies" suffered a heavy discount even over the counters of the most patriotic merchants.

T. F. M.

## BOOKS AND AUTHORS

This year's edition of "AMERICA in the Classroom," an attractive pamphlet prepared by the America Press for free distribution among Catholic educational institutions, is quite different from the booklet bearing that title which was issued last year. For the teachers or students of such representative colleges or schools as St. Ignatius College, Cleveland, St. John's College, Brooklyn, St. Teresa's College, Winona, Trinity College, Washington, Villa Angela, Cleveland, Ursuline Academy, Wilmington, and St. Philip's High School, Chicago, have written letters describing how they use the "National Catholic Weekly" to enliven and make practical the English, history or philosophy class. The pamphlet is illustrated with half a dozen photographs of young people joyfully reading AMERICA.

In the *Catholic Mind* for October 8 is printed the pamphlet Father George L. Waring, U. S. A., prepared for the War Department on "The Chaplain's Duties." All who have friends or relatives in the army should find very interesting what this experienced priest says about the importance of the troops being provided with zealous and efficient chaplains. The second paper

in the number is the inspiring address, "What Fight Ye For?" which the Rt. Rev. James E. Cassidy, V. G., delivered to the 12th Company, Mass., Coast Artillery, N. G., at St. Mary's Cathedral, Fall River, Mass., July 27, 1917, on the eve of the company's departure for Fort Banks, Mass. He shows that all Americans, whatever their ancestry may be, should enter whole-heartedly into the present war in order to vindicate our national honor and to hasten the return of peace. He ends with the solemn warning: "The soldier or sailor that goes out and wallows in impurity . . . is not only false to God, who has said, 'Thou shalt not,' but he is false to his country, who says to him, 'Give me the best that thou hast.'"

The most noteworthy contribution to the September *Month* is "No Account," John Ayscough's excellent story about a hitherto worthless British soldier who was inspired by the sight of a wayside crucifix to perform an act of the highest self-sacrifice. An interesting page in the "Miscellanea II" is a notice of a pamphlet called "No Small Stir," written by "Diplomaticus," an Anglican layman, who proves that throughout the war the Pope "has been taking the only course possible to one whose Divinely appointed office is that of a Father of the whole of Christendom." The pamphlet ends with the admission: "If the call to reunion is to come in our days, it can only come from the *principium unitatis*, the Guardian of the Vine. . . . We wait for the voice from the tomb of Peter and Paul. Amid our unhappy divisions, East and West—our appeal is still to the Primatial See."

According to the *Bookman's* list the six best-selling novels of August were: "The Red Planet," "Mr. Britling Sees It Through," "The Light in the Clearing," "Bab: A Sub-Deb," "The Definite Object," and "Martie, the Unconquered." All of them have been noticed in these columns.—"Oliver Hastings, V. C." (Dutton, \$1.50), by Escott Lynn, is a sequel to "In Khaki for the King." There is scarcely an adventure possible in modern warfare that is not experienced by the two young heroes, Oliver Hastings and Vivian Drummond, before they receive the V. C. and the D. S. O. from the hands of the King. After an encounter with spies in England and another in Flanders, they take an important part in the capture of Loos. Sent from there to Greece and through Serbia, they meet Lord Kitchener and Sir Douglas Haig, are present at the retreat from Gallipoli, and return in time for the defense of Verdun. The book contains much useful information about the life of a soldier at the front.

"Long Live the King," by Mary Roberts Rinehart (Houghton Mifflin, \$1.50), is an entertaining story of plot and intrigue, centering round the person of the Crown Prince of an unnamed monarchy. The tale covers a year, more or less, of the boy's life and gives a very realistic picture of the boredom to which royalty and especially youthful royalty is subjected. His affection for a real American boy, his conviction that if his real state were known it would make him an object of scorn in the latter's eyes, and his longing for the adventurous freedom that makes up the gold of life are well treated. There is a good deal of individuality in the character-painting, a thread of romance gives warmth to the story, a grim old chancellor and a lonely old king strike a strong contrast with the boy, who though far from being a "Bab," is a fine little fellow, very human, in spite of his regal handicaps.—George Barr McCutcheon had added to his very long list of novels another story called "Green Fancy" (Dodd, Mead, \$1.50), in which are related the usual hairbreadth escapes of a beautiful maiden, rescued from deep-dyed villains by a handsome hero, who falls in love with her at first sight, risks all to save her life and fortune, and marries her in the end to the satisfaction of author and reader.—

"Finished" (Longmans, \$1.40), by H. Rider Haggard, is a continuation of the adventures of Allan Quatermain. It is permeated with the occultism of South African magic. Thrilling adventures of course abound, but the strength of the book is not so much in its action, or in its vivid impressions of native life, as in its delineation of the character of an ancient wizard, Zikali by name, who casts an uncanny spell over every page. Naturally the book is filled with false philosophy of heathendom, but is very clever in its way.

The contents of *Extension* for October make the descriptive title "The Catholic Achievements Number" well deserved. Among the notable authors and articles to be found in the magazine are "Catholic Achievements in Architecture," by John T. Comes. "Science Before the Reformation," by James J. Walsh. "In the Field of Discovery," by Martin S. Brennan. "The Pillar of Law and Government," by Joseph Scott. "The Sustaining Props of Society," by Thomas F. Coakley. "The Catholic Element in Literature," by Katherine Brégy, and "The Sanctuary—the Birthplace of Music," by William J. Finn. Among the more notable papers in the October *Catholic World*, are Margaret B. Downing's sketch of "Edward Lee Greene," the eminent American Catholic botanist who died two years ago, an article by Julian E. Johnstone on "The Classical Element in Shakespeare" which is rich in erudition, "The Apple of Discord," the title of Clio Mamer's examination of the present crisis in Canada and Joseph V. McKee's review of Catholicism's share in early American history.

The clever artistry and general "creepiness" of "The Coming of the Terror," the story with which Arthur Machen opens the October *Century*, makes it one of the most remarkable tales the present war has inspired. The story turns on a revolt of the lower animals against mankind. "The fury of the whole world at war, the great passion of death that seems driving all humanity to destruction," spreads to beasts, birds and insects, and they rise in successful rebellion against their former sovereign, who has been acting more like an irrational animal than a spiritual being. Other excellent contributions that help to make this month's *Century* a very readable number are Arthur Gleason's discerning study of "The Irishman," Major Wood's sketch of Lord Northcliffe's personality, and S. K. Ratcliffe's paper on "The English Intellectuals in War-Time." The following fragment from Ruth Comfort Mitchell's "A Letter" ought to call forth a prayer for peace from every Christian heart:

A thousand field-pieces shortly to roar  
Death and destruction on a distant shore.

Shells by the million. Every one will soon  
Be shrilly caroling its cold blue tune.

But something quivers in the air  
As the dark days drag by.  
"Oh, little town of Bethlehem,  
How still we see thee lie!"

"Thursdays with the Blessed Sacrament" (Benziger, \$0.75), by the Rev. C. McNeiry, is one of the most charming contributions to devotional literature that has appeared for some time. Father McNeiry's pages lack the literary finish of the exquisite "essays in little" of the late Father Russell and make no pretense to the wealth of Scriptural erudition which characterizes Mother Loyola's meditations, but they are full of a devotion as real as it is contagious. Possibly the present volume is not directly adapted to First Communicants, but it contains numerous stories which, heard from the lips of parents or teachers, will stir young hearts to a deeper love of Our Eucharistic Saviour. If the Church can bring the growing generation to Christ, she may look with confidence for the speedy inauguration of the Kingdom of God upon earth; and against the vices that scourge our civilization



there can be no more powerful remedy than the Blessed Eucharist. Perhaps the excellent "Practice" counselled on page 194: "Receive Holy Communion frequently," and its explanation, "weekly or oftener" may appear to some an understatement of the Church's desire that "all Christians should make this Eucharistic Bread their daily food." Who more worthy than children are?—In "Our Refuge," a Practical Course of Instructions on the most Holy Eucharist (Herder, \$0.60), Father Augustine Sprigler gives detailed directions regarding the manner of receiving Holy Communion, methods of assisting at Mass, the way to prepare for the priest's coming with the Viaticum and the manner of making a thanksgiving after receiving: things all our Catholic people should know, but perhaps do not.

Here is a batch of little books and pamphlets that the Catholic chaplain may find useful for his soldiers. Major De Witt Clinton Falls, N. G. N. Y., has prepared a 192-page book called "Army and Navy Information, Uniforms, Organization, Arms and Equipment of the Warring Powers" (Dutton, \$1.00), which seems very complete and is fully illustrated.—John Gallishaw and William Lynch have written "The Man in the Ranks" (Houghton Mifflin, \$1.00), which is well described as "a book of sound practical advice for every new recruit who wants to lessen his hardships and become quickly an efficient soldier."—Another little volume somewhat similar in its scope is "The Soldiers' Diary and Note Book, Containing Useful Information Invaluable to the Soldier at Home or at the Front" (Thomas Y. Crowell, \$0.50).—Father Lasance's excellent prayer book, "The Manna of the Soul" (Benziger, \$0.60 and \$1.50) has been reprinted both in a large-type edition and in a convenient "vest-pocket" form.—Ernest Perrin has ready a little book of "Hospital French" (Dutton, \$0.25).—"A Way of the Cross," by H. B. Altmeyer, of Wheeling, "A Catechism of Christian Doctrine," published by E. M. Lohmann Co., of St. Paul, and the Rev. Dr. Thomas F. Coakley's "Inside Facts About the Catholic Church" (Catholic Truth Society, Pittsburgh, \$0.10), a remarkably well-stocked pamphlet of seventy-one pages, which searchers after truth will find very enlightening reading, are three booklets the chaplain can put to a good use.

The new edition of W. M. Letts' "Hallowe'en and Poems of the War," a book which was praised in our issue of June 16 last, is entitled from the finest poem in the volume, "The Spires of Oxford" (Dutton, \$1.25). Several fresh poems are added, the best of which is "The Rebel." The following description, called "Chaplain to the Forces," of course is true of no one but a Catholic priest:

Ambassador of Christ you go  
Up to the very gates of hell,  
Through fog of powder, storm of shell,  
To speak your Master's message: "Lo,  
The Prince of Peace is with you still,  
His peace be with you, His good-will."

It is not small, your priesthood's price,  
To be a man and yet stand by,  
To hold your life whilst others die,  
To bless, not share the sacrifice,  
To watch the strife and take no part—  
You with the fire at your heart.

In the pale gleam of new-born day  
Apart in some tree-shadowed place,  
Your altar but a packing case,  
Rude as the shed where Mary lay,  
Your sanctuary the rain-drenched sod  
You bring the kneeling soldier, God.

As sentinel you guard the gate  
'Twixt life and death, and unto death  
Speed the brave soul whose failing breath  
Shudders not at the grip of Fate,  
But answers, gallant to the end,  
"Christ is the Word—and I His friend."

## EDUCATION

### A Catholic Night School

EIGHT years ago the Young Men's Catholic Association of Boston announced the opening of a night school for its members. The foundation of the school marked the beginning of a great experiment. Many older members, while anxious for success, were decidedly pessimistic; others doubted the possibility of conducting under Catholic auspices purely secular courses, already given in more than one well-equipped and well-endowed institution. Time has answered these objections. The excellently attended courses in philosophy, the lectures in the classes of social service, the courses in pedagogy, and the classes in Christian apologetics opened this year, show that the school answers a real need. It should be noted that no attempt has been made to establish scientific or technical studies that require costly instruments and elaborate equipment.

#### LARGEST IN NEW ENGLAND

IN courses presented, as compared with other institutions following the same or a similar plan, the school is the largest in New England. It outnumbers the registration of the University Extension and of the Extension Correspondence Courses under the supervision of the State Board of Education. At a meeting of the Committee on University Extension last spring, when Dr. Harry A. Garfield asked the Boston College representative for a description of the school and its work, surprise was expressed by all at the very large number of students in attendance. From an initial registration of sixty-five men in 1910-11, numbers have steadily increased until in the year 1916-17 the enrollment was 1,799. In the forty courses offered, the registration of men is almost double that of women. Classes were opened for women in 1911, and in that year they slightly outnumbered the men, but with the growing success of the practical courses, particularly of those in civil service, the pendulum has swung in the other direction. A glance at the registration blanks will show how interest has spread beyond the limits of the city proper. Students are in attendance from ninety-six cities and towns, some of them more than forty miles from Boston.

#### FEES AND COURSES

ORIGINALLY it had been the intention to restrict the courses to members of the Association, and to give them without charge. As the work was understood to be one of practical charity, volunteer teachers were secured. This was satisfactory as long as the courses were few and membership small, but by 1912 the numbers had increased so unexpectedly, and the courses in demand were so varied, that it was decided to place the school upon a sound financial basis. Expert teachers were therefore engaged, and remunerated for their services on the scale generally observed by night schools in New England. Tuition fees, payable in advance, are now arranged for all courses, the amount varying according to the expense of the particular course. Exceptions are made for worthy students, and where circumstances justify, instruction is given gratis. Experience has shown that this system, which remunerates teachers for professional services much in demand elsewhere, secures a consistently high standard of teaching. Two years ago a three-year course in accountancy was established. After much hesitation, and in the face of prophecies of failure, the tuition was fixed at sixty dollars. Thirty students applied in the first week, and ever since the class has maintained an average of sixty. The successful candidates in the examinations for the degree of certified public accountant cannot be known until next spring, but the demand for expert accountants in the Federal service has already supplied many members of the class with responsible and well-paying positions.

The courses now offered are forty in number. Business courses in all branches, including commercial law, enroll 485 students; civil service, 535; social service, 125; cultural

courses, including modern languages, literature and composition, with two courses in philosophy, 375; recently added courses in "first aid" and home nursing, with clinical practice in near-by hospitals, 225. The courses in pedagogy, to be resumed this year, had in 1915-16 a registration of 200 students. By arrangement with the School Board, the certificates awarded for successful completion of this course are recognized as important factors in the promotional examination of teachers. Although no system has as yet been devised of determining success in each particular case, in many instances it is made plain beyond doubt. The students themselves are well satisfied. Applicants for the school often offer as references the names of former pupils who have urged them to seek the advantages they themselves have profited by. It may be well, however, to cite a few particular instances of success that have come to hand.

On the death of the steward of a certain State institution the position was filled temporarily by the assistant, a man fifty-two years of age, with a family of five children. After a year his position was thrown open by the Civil Service Commission to applicants throughout the State. This man sought the services of the Association Night School, and in eight weeks, through special assistance, passed the examination first on the list and was immediately confirmed in his position.

#### RESULTS OF THE SCHOOL

**I**N the last post-office examinations, forty-three men from the school won places in the first one hundred. Three thousand men were examined. One young man, eleventh on the list in the post-office examination, was at the time earning forty dollars a month in the State Department, but not under civil service. He showed his notice of temporary employment to his chief and was offered \$75 a month to remain in the State Department, which he accepted, meanwhile continuing on the list at the post-office, awaiting permanent employment. Two years ago an examination was held for supervisor of visitors under the State Charities Board, the highest paid position for women in the State. The place was won by one of the students. On the visitors' list, thirty-two of the first forty-four places have been filled from the school, and nearly every visitor appointed for the past two years was trained here. Before this time it was almost impossible for a Catholic to obtain these or similar positions, through lack of knowledge of the examination requirements.

It will be evident that a school of this description becomes also in a true sense a great bureau of employment, placing its students without cost to themselves in positions of good promise, and assisting them through self-improvement to rise in their chosen field of work. The work has passed far beyond the experimental stage. The Night School is now a well-regulated educational institution offering to Catholics and others who wish to enjoy its advantages solid instruction in all the courses it has undertaken.

WILLIAM DEVLIN, S.J.

#### SOCIOLOGY

##### Caring for the Child

**O**NE who loved and was loved by children, James Whitcomb Riley, has written that his happiest moments with them were always touched with sorrow. I think that every man who has lived long enough in this drab world to have been brought face to face with evil, must share that sorrow. So free from sin in their baptismal innocence, with no manner of guile about them, as St. Chrysostom says, these little ones whose angels always look upon the face of Our Father in heaven, are a sodden earth's most precious possession. No doubt the secret of the charm that makes effective appeal to every heart not utterly spoiled, is their complete unworldliness. In a world mad for self-aggrandizement, with Scriptural literalness they take no thought for the morrow, but slip innocent hands into hands that have perhaps

been stained, and confidently turn to us for the love and protection as necessary to their tender nature as dew and sunshine to spring roses.

No one, I suppose, looks into the eyes of a child without repeating poor pagan Heine's prayer that God may keep the little soul forever fair and beautiful. There is melancholy in the very prayer, for the apprehension of what Wordsworth calls "the coming years that bring the inevitable yoke" makes the moment sorrowful. Evil seems so linked with age, that at the burial of a child, the Church bids her ministers rejoice, not because hearts are sore, but because another innocent, saved from the world's contaminating touch, now laughs in the nurseries of heaven.

#### THE RESPONSE OF THE CHURCH

**I**N full response to the Heart of Christ, the Divine Lover of children, the Church has always guarded with solicitude the welfare of the lambs of the flock. This solicitude appears, first of all, in her unwavering defense of the sanctity of marriage, and in her earnest desire that every home should become the child's sanctuary of virtue. No doubt, many of the various societies for the promotion of child-welfare, exercising great influence in this country and abroad, deserve praise for what they have accomplished, and sincere cooperation in what they still plan to do to make the world a better place for children to live in. Certainly, to rail against organizations which propose by legitimate means to remove children from the factories; to secure for them, in the breakdown of parental authority, at least a minimum of education, and to remove those conditions which in our great cities menace the health and proper development of the young, is no mark of a student well acquainted with Catholic social thought and practice. From time to time these activities may seem urged beyond due measure; yet all who recall such passages as the arraignment of child-labor in the Encyclical of Leo XIII, "The Condition of the Working Classes," while condemning the exaggeration occasionally apparent in these movements, will approve their general purpose.

On the other hand, it is foolish to talk about the best manner of caring for a child if, as an American publicist has pointed out, there is no child to care for. First catch your hare, then cook him. A non-existent child may be pleasant in the contemplation of nervous folk, but as the subject of experimentation for the purposes of improvement he is, in the phrase of the day, "considerably absent." Hence it does not seem excessive to affirm, that the force which today does most to help the child, and at the same time to keep society morally clean, is the doctrine of the Catholic Church on marriage and the sanctity of the domestic hearth. Without that doctrine, consistently and persistently taught and enforced, the most far-reaching plans of social reformers are as idle as the crackling of thorns.

#### THE CHRISTIAN HOME

**T**HANKS be to God, outside the Catholic Church there are thousands of American homes in which night after night some good woman teaches the little ones at her knee to lisp their childish prayers to their Father in Heaven; homes to which these children in after days of weariness and disillusionment will look back for inspiration and new courage, in the unending fight for the things in life that are pure and wholesome. These are the homes which hold the marriage vows as solemn obligations, not as mere articles of confederation, lightly assumed and to be revised or broken at the dictate of expediency or convenience. In these nurseries of brave men and pure women, the old familiar Catholic doctrines anathematizing divorce, and making marriage a sacred thing, have withstood the degrading influences which the loose teaching and looser practice of sixteenth-century rebels against the Church made popular, and to some minds, even laudable. Homes such as these survive only with the survival of Catholic teaching in hearts which have rejected all other tenets



of the "old Faith." Without knowing it, in this point at least, men and women come close to Catholicism, and thereby their homes are rendered social forces of incalculable value. As one by no means in sympathy with Catholic ideals, Dr. Mangold, has lately written: "We do not solve the problem . . . by ministering to the needs of unhappy children. It is only as we ennoble and perfect the home that a permanent solution will be reached." Statute law can do something to protect the home, and a faithful observance of the natural law can do far more; but poorly guarded is that domestic society which is a stranger to the sanctity set by Christ our Redeemer as the bulwark both of the home and of the State.

From such marriages as these the State may rightly expect a race of citizens animated by a good spirit, and filled with reverence and love for God, recognizing it as their duty to obey those who rule justly and lawfully, to love all, and to injure no one. These many and glorious fruits were ever the product of marriage as long as it retained those gifts of holiness, unity and indissolubility. . . . (Encyclical of Leo XIII, "Christian Marriage").

These words clearly indicate the tremendous value to society of the teaching and constant practice of the Catholic Church on marriage.

#### THE CHRISTIAN SCHOOL

**T**HAT marriage with all its obligations be held sacred, is fundamental to the welfare of civil and domestic society. But the Church does not stop here; in her solicitude for the child she puts at the disposal of Catholic parents an agency of great force in aiding them to fulfil their duties toward their offspring. First impressions are deep, and the Church knows that in the early years the plastic mind of the child is easily turned to good or evil. She would have no element, therefore, which touches the life of the child, wholly dissociated from Almighty God, and from this persuasion flows her abiding interest in education. She insists upon the child's complete development, for she knows his capabilities. He is no mere machine, no high-bred animal, but a being made in the image of God, whose destiny is God. The Church rejects nothing that can prove its claim to a place in education. She is interested in the child's physical health, in the training of his memory, the strengthening of his will, the sharpening of his intelligence; and bringing all these to the highest point of culture, she would make them help the individual in the attainment of the purpose for which he was sent into the world. Experience shows what psychology has demonstrated, that purely secular knowledge, imparted without reference to man's highest and most spiritual needs, only serves to open the gates of the soul to evil. "Education," wrote Comte de Mun many years ago, "is the first of all social works." True, but the Church's great defender was pleading for education in schools which recognize the right of Almighty God to the first place in the heart of the child.

Thus understood, it will hardly be denied that for work which is not only preventive, but in the highest sense constructive, no child-welfare agency can for a moment be compared to the American Catholic school system.

#### REMEDIAL WORK

**N**EVERTHELESS, in spite of the unceasing efforts of the Church to safeguard the family and the right of the child to a Christian education, the malice or weakness of the few will always make remedial work a practical necessity. With tears of blood must every Catholic, aware of the malign forces operating in our large centers of population, bewail the ravaging of the lambs of the flock, and the shocking indifference with which many, who could devote their means or their personal services, or both, to their protection, look upon this loss to the State of useful citizens, and to Heaven of immortal souls. Every city that has a Juvenile Court should have its staff of Catholic probation officers, men and women whose technical skill is equal to their

common-sense and to their devotion, and who are properly compensated for their services. For day by day the voice of weeping is heard in Rama, Rachel mourning her children and will not be comforted; and day by day must priests as well as social workers feel, if they do not repeat, those stinging words of the great-hearted Dickens:

Lost, Your Excellency. Lost, Associations and Societies. Lost, Right Reverends and Wrong Reverends of every order. Lost, Reformers and Lawmakers, born with heavenly compassion in your hearts, but with the reverence of money in your souls. And lost thus around us every day.

The blood of these lost ones cries to Heaven, and God will require their lives at our sluggish hands.

#### "BLESSED ARE THE MERCIFUL"

**B**UT will the cry be heard in these dead ears of ours? There is in this great city an institution which for fifty years has cared for the babies that no one wants, the pitiful indictment of human depravity, weakness and sorrow, the abandoned babies of America's metropolis. For fifty years the officers of this institution have gone into places the very names of which would offend our polite sensibilities, and out of the gutters and ash-barrels have they picked up babies left there to die. Thousands of these poor little waifs have been nursed back to health, and today are useful citizens in many American communities. For thousands, the gates of Heaven have been opened by Baptism, and in their innocence, these little ones, scorned of the world and despised of all save a few gentle hearts, have gone to look upon the face of Christ. That institution is now in straits, and its very existence is threatened. Have the Catholics of this community come forward with their millions, or with their pennies, to endow this noble charity, to put it beyond the reach of carping, dishonest criticism and diabolical persecution?

If they have, the onrush has been so secret that not even the institution itself is aware of any accretion to its forces from without. "The daughter of my people is cruel, like the ostrich in the desert. The tongue of the suckling child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them." May God bring us to a sense of the dissonance in our prayers that ask His mercy while our hearts are closed to the cry of abandoned babies in the streets of the city.

PAUL L. BLAKELY, S.J.

#### NOTE AND COMMENT

##### A Serious Dearth of Nurses

**A**CCORDING to the *Nurse*, the attention of the country is being called by medical and nursing journals to a widespread dearth of nurses. Besides the drain caused by the Army Nursing Corps and the Red Cross base hospitals we must likewise take into consideration the withdrawal from private service of the 6,000 nurses engaged in public health nursing or welfare work. There is no possibility of meeting this shortage in the normal way since the output of hospital nurses cannot be increased except after three years of training, unless hospital classes are graduated before the expiration of their term.

The organized nursing bodies of the country have done nothing to meet the dearth of nurses, which will inevitably increase as the war continues. Hospital and nursing organizations for years have discussed the problem of providing a secondary class of nurses by a method less exacting and briefer than the hospital's training, nurses whose wage rate would be less burdensome upon the patient than the rate justly asked by their more highly trained sisters. But so far the campaign has been one of discussion only, nothing has actually been done. And now the country finds itself confronted by a shortage of nurses which the hospitals and nursing organizations are powerless to meet and is dependent

upon non-hospital methods for equipping the many new recruits the nursing world must receive if the civilian sick and the soldiers are to receive adequate care.

The public, as the editor of the *Nurse* suggests, will be obliged to solve this problem in its own way by employing the best nurses it can find at hand, irrespective of the source of their knowledge and the extent of their training.

#### The Immortal Twenty

**E**VEN amid war's alarms the *Westminster Gazette* has had the courage to start among its readers the ancient pastime of selecting the "world's twenty greatest men." Lord Bryce's list included Lincoln, Washington, Pericles, Hannibal, Julius Caesar, Emperor Augustus, Emperor Trajan, Pope Gregory VII, William the Conqueror, Sultan Saladin, Emperor Frederick II, Martin Luther, Loyola, Charles V, Richelieu, Cromwell, Napoleon, Mazzini, Bismarck, and Cavour. A roster of the world's great men which has no room for the names of St. Paul, St. Thomas Aquinas and Shakespeare, to mention no others, certainly seems very defective. The three names which close Lord Bryce's list could be sacrificed without a tear.

#### The National Passion for Amusement

**T**HE war has evidently made no impression upon the national passion for sport and amusement. The president of the National Baseball League was quoted some time ago as saying:

Ninety-nine per cent of the "fans" felt at the outset of the season that the entry of the United States into the European hostilities would reduce baseball receipts to a minimum. On the contrary many clubs of the National League have played to bigger crowds so far than in the same periods in 1915 and 1916.

The authority of the *Chicago Tribune* is given for the statement that the aggregate salaries of Mary Pickford, Charles Chaplin and Douglas Fairbanks are \$3,000,000. No better argument could be offered to prove the constantly increasing demand for fun and amusement. The army itself is to be lavishly supplied with theaters at the expense of the nation.

#### Why a Foreigner and Catholic Discovered America

**A** CORRESPONDENT, in the *Augusta Chronicle*, pours forth his patriotic indignation over the fact that Columbus Day was chosen as flag raising day in that city. "Two-thirds of the people don't know what Columbus Day is and don't care to." To assuage the wounded feelings of the writer the editor of the *Chronicle* expresses his deep regret that so great a country as America should unfortunately have been discovered by a foreigner, and in particular by a Catholic. He confesses, however, that it is very difficult to see what can be done about the matter at this late day. For the benefit of the "two thirds" who "don't care to" know the meaning of Columbus Day, he explains that the native Americans were too busily engaged at the time in other pursuits, fishing, hunting and the like—to discover their own country, "so that it necessarily had to be left to a foreigner."

To be sure it might have been far better if some one had arranged to have America discovered by a non-Catholic, but there were so few of these in the world at the time, that merely the law of averages gave us a Catholic discoverer. Besides there were no A. P. A.'s then in existence to vote against it.

If we had insisted on waiting some forty or fifty years to

have America discovered by a Protestant, he continues, there would still have been only Martin Luther and his few followers in Germany, and he fails entirely to see how that could have improved the matter. "So, there we are; and that's why it is Columbus Day, instead of Luther Day or some other day."

#### A New York Inquisition on Jew-Baiting

**R**OBERT P. GREEN, a New York school teacher, was recently brought to book because of the evidence furnished against him by a carefully collated list of "insults" towards Jewish pupils. His offenses extended over a course of seven years, and had all been duly recorded and committed to the watchful care of the Secretary of the Board of Education. In a letter to the *American Jewish Chronicle*, the Gentile culprit sets forth his case to the Jewish editor:

When Michael Angelo carved out his "Moses" to adorn the new Church of St. Peter at Rome, he could not have foreseen how an obscure teacher in a New York school some four centuries later would be impaled on one of the horns of the masterpiece. Nor could he, nor any one else, have supposed that a local school board in the second city of the world would admit as proof of "gross misconduct" by a teacher of twenty years' service, the fact that the Jewish race and religion were insulted by the teacher's mention of this peculiarity of the great Italian's greatest work.

In 1916 a similar act of "gross misconduct" occurred when a boy named Schwartz was called "Schwartztrash" in a class discussion on the "poor whites" and "white trash" in Southern States. A year later this was magnified into an "insult" to the Jews. On March 17, of the same year, three pupils, one of whom was a Jew, secured a Jewish newspaper and a green ribbon.

They tied the aforesaid paper with the aforesaid ribbon and laid it on the teacher's desk. On April 7 (not April 1) this incident had grown to the dimensions of a Jewish "insult" and was so taken by the grave and reverend members of the Local Board. The half foot of half-inch ribbon had like to expand into a rope for the teacher! Those who have read the State Trials in England will see how matters like green ribbons on Jewish papers could swell under proper care into hanging matters.

An even greater "insult" was inflicted when the *New York World*, on March 17, gave out maps of Ireland, showing the native places of the various Mac's and O's. "Boys brought the maps to the wicked teacher. All enjoyed finding familiar names on the map, and laughed incredulously when told that Cohan, Coan, Coen, and Leavy could be found among Irish families." This insufferable "insult" may be found faithfully recorded on page twenty of the fateful "Record." Another hanging matter occurred just before Christmas, 1915, when to a Jewish lad's "Happy Xmas" the teacher responded with "Happy Yontef." The victim of the "insult" cheerfully laughed at the allusion, "but under proper tutelage represented the matter on April 7 (not April 1) as an 'insult to his religion!'" In hardly any instance is there an answer by the teacher himself on record. The whole case resolves itself into a petty persecution not of the Jewish pupils but of the Gentile teacher:

As all the Jewish matter is on a par with that narrated, Jewish dignity requires that it be all expunged. Those who put it in, or let it in as evidence, simply make a mocking of all that is Jewish. Like Haman, they should get the rope they destined for the teacher.

Jew-baiting is no more to be tolerated in our public schools than Pope-baiting; but to construe these innocent happenings into insults against religion is unpardonable tyranny, and the Jews themselves should be the first to see this.